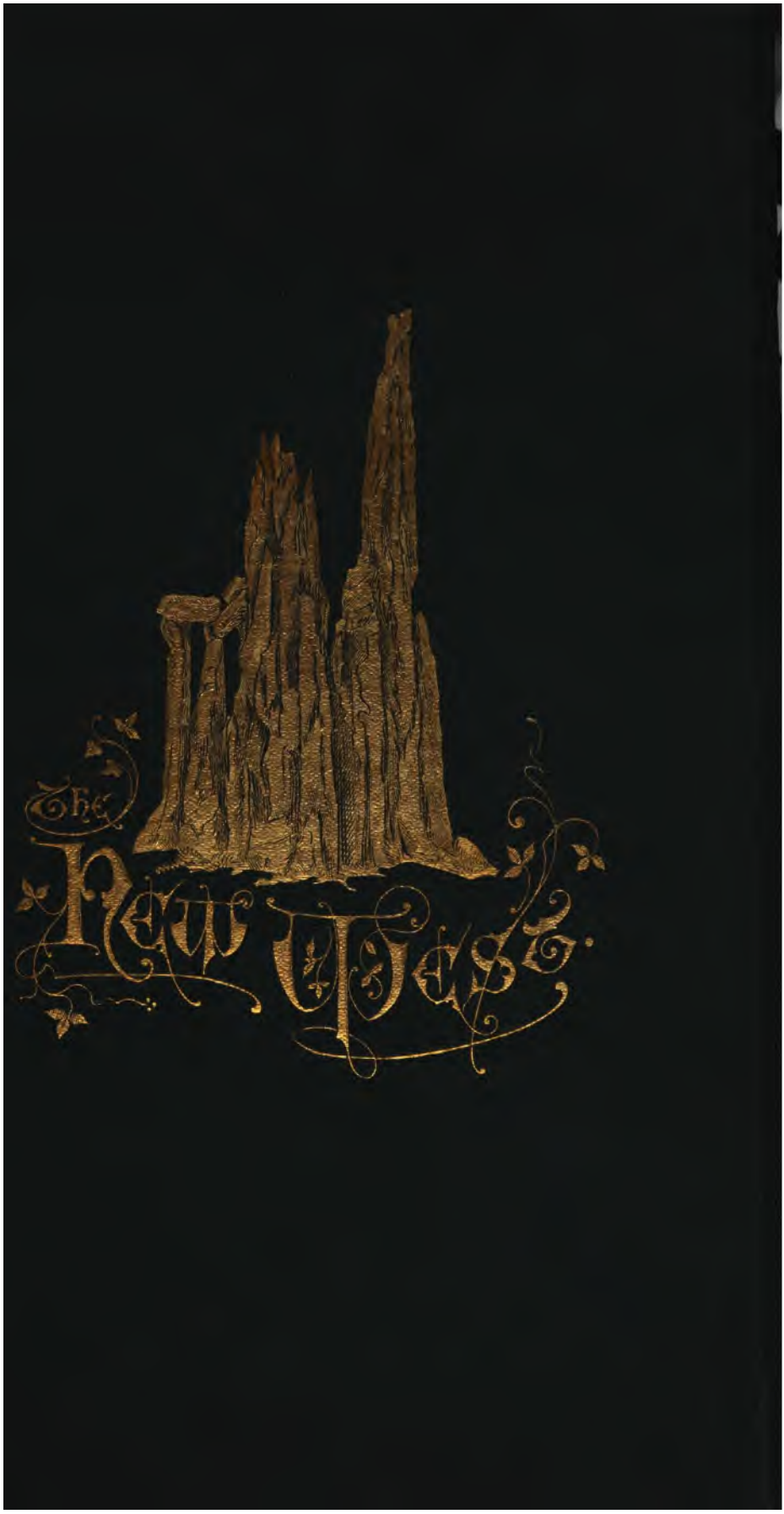
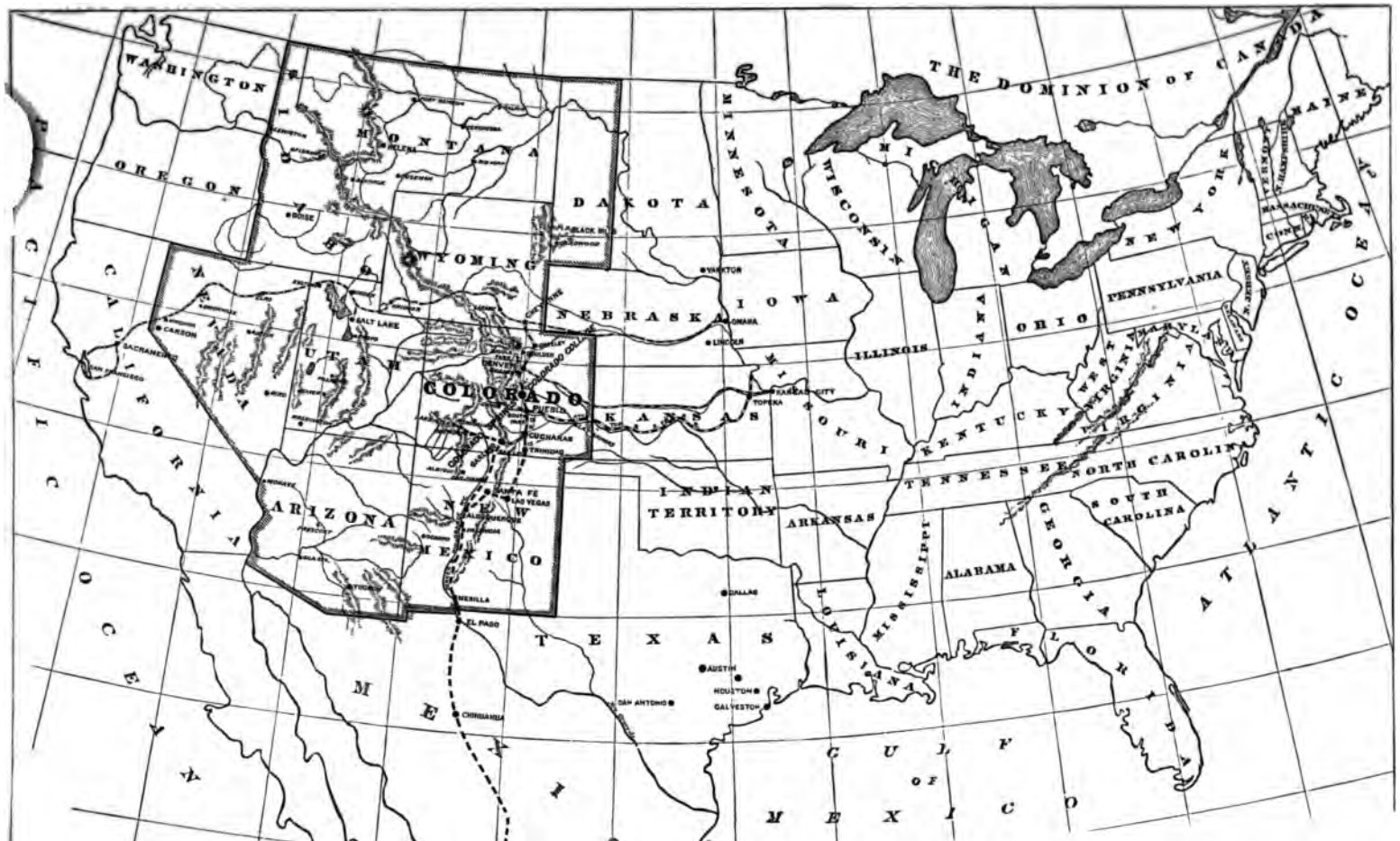

The Reef of Ages

THE NEW WEST


THE DOMINION OF CANADA
WASHINGTON
OREGON
CALIFORNIA
MONTANA
DAKOTA
WYOMING
NEBRASKA
IOWA
MINNESOTA
WISCONSIN
MICHIGAN
NEW YORK
MAINE
PENNSYLVANIA
OHIO
INDIANA
ILLINOIS
UTAH
COLORADO
KANSAS
MISSOURI
KENTUCKY
WEST VIRGINIA
VIRGINIA
NORTH CAROLINA
TENNESSEE
SOUTH CAROLINA
ARIZONA
NEW MEXICO
INDIAN TERRITORY
ARKANSAS
MISSISSIPPI
ALABAMA
GEORGIA
FLORIDA
LOUISIANA
TEXAS
MEXICO
PACIFIC OCEAN
ATLANTIC OCEAN
GULF OF MEXICO
SALT LAKE
DENVER
SANTA FE
EL PASO
AUSTIN
HOUSTON
GALVESTON
DALLAS
SAN ANTONIO
CHIHUAHUA
TOPEKA
OMAHA
LINCOLN
BOISE
HELENA
CARSON
SACRAMENTO
SAN FRANCISCO

THE NEW WEST

AS RELATED TO

THE CHRISTIAN COLLEGE AND THE HOME MISSIONARY.

BY

EDWARD PAYSON TENNEY.

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1878.

THE NEW WEST.

I.

BETWEEN the valley of the Mississippi — the Old West — and the Pacific slope lies the New West, a mountain plateau from three to six thousand feet high, upon which rise the Rocky Mountains. Take Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Idaho, and Montana; then add a minute fragment of fifty thousand square miles from western Dakota, comprising the Black Hills region, and you have the NEW WEST, — one third part of the United States, — as large as all that portion of our country east of the Mississippi. Colorado is equal in size to Switzerland, New England, New Jersey, Delaware, and Maryland. Maps of Pennsylvania and New York would need to add Maryland and Rhode Island to cover Colorado. Ohio could lie down twice within the boundaries of the Centennial State, and then leave room enough for West Virginia and Connecticut. Kansas and Iowa together are not its match in square miles. Colorado is equal in size to Old England and New. Men team goods from Colorado Springs through Ute Pass, following a longer road than that from Boston to Philadelphia, and yet they do not go out of their own State.

The topography of the New West may be in general described thus: —

The valley of the Mississippi extends four hundred

and fifty miles west of the river; we then cross the elevated buffalo plains, seven hundred miles long and three hundred miles in width; then the Rocky Mountains, — in parallel ranges from twelve thousand to fourteen thousand feet high, inclosing parks at an elevation of eight or nine thousand feet, — three hundred and fifty miles wide; then a width of seven hundred miles to the Sierra Nevada. The Great American Desert is upon the western verge of the last described belt. It is from seventy-five to two hundred and fifty miles wide. No east and west line can cross arable land all the way from the Rocky Mountains to the Sierra.[1]

Men who forecast the future of America will be interested in a statement of those elements of wealth, which indicate the capacity of this mountain plateau to sustain population.

Aside from Idaho, which is, like Oregon, admirably adapted to sustain a large agricultural population, the New West is not unlike California in its general characteristics.

One of the prime industries, when it is fully developed, will be grazing. In the northern portion of this region it is necessary to make some provision for winter; but beef-cattle and sheep graze all the year round without cut feed or shelter in southern Colorado, New Mexico, and Arizona. The pasture grounds of Colorado and New Mexico comprise seventy million acres. The grama grass is so nutritious that stock and dairy men who have had many years experience in the valley of the Mississippi and also on the great plains, are now moving to the New West. The profit is estimated at about fifty per cent. where the business is understood. It is an interest of more promise than all the gold mines in the country. In the future, when the

[1] *Vide* Wheeler's *Preliminary Report on Nevada, etc.*

slopes of both oceans are crowded, and the valley of the Mississippi is a garden, the great herding ground of the continent will be on the plains of our New West. The present value of the hay crop and pasturage of the United States — including dairy products, wool, and the increase of live stock, — is nine hundred and seventy-three million dollars, which exceeds in value all the cotton, corn, wheat, and other farm products of the country.[1] As an element of national wealth, these vast pastures, which have fed the buffaloes for ages, are likely to contribute quite as much to the country as any other equal area not occupied by a manufacturing, mining, or commercial population. Those who know the manner of life most frequently led by herdsmen will tremble for the future, unless the principles of the Gospel obtain strong hold in the New West in its forming period, and Christian education exerts its elevating influence, growing with the growth of the people.

Agricultural operations in this region promise to be very profitable. Portions of Colorado and New Mexico, to the amount of four million acres, are watered by rains, and the same is true of no small areas, here and there, in the mountains or near them, throughout the New West. But, in the main, irrigation is necessary, and the farms are planted on the borders of mountain streams fed by melting snow. This is every way an advantage. The crops are not injured by rain, or its withholding. Drought spoils one fourth of the crops of the world. Farming carried on by irrigation is much more profitable than in the ordinary process, and the land is kept in good heart by it through centuries.[2] Chemical analysis of the soil of the New West

[1] Stewart's *Irrigation*, page 18.

[2] See Stewart's valuable work on irrigation, which is a standard authority. A foot of water is needed over the whole soil while the crops are

shows that it is of extraordinary good quality, needing only the touch of water to produce the best crops in the country, notably of wheat. It will, on this account, support a large population in proportion to the surface cultivated. In estimating the agricultural resources of this region, the area of farming land may be, in respect to ability to support population, doubled or nearly so on account of the advantages of a good soil under irrigation. It will also support a larger population than the same land east, since it can be used mainly to raise vegetable food for man. In the eastern States a farmer must set apart acres to raise hay and cattle to keep the rest of his farm in good condition; and in the valley of the Mississippi hay must be raised to keep cattle through the winter; in general, neither of these necessities exists in the New West. The whole area of farm lands can be used for man's garden or granary.

growing. Three fourths of our rain-fall runs off or comes at the wrong time of year for crops. The English derive more advantage from less rain-fall than we have, because it comes a little at a time during the season when it is most needed. American farmers, east and west, raise less per acre than they would by partial irrigation. The average crop all over the country might be largely increased by the systematic distribution of water from streams. Market gardening often suffers for want of water at a critical time. "Growing plants contain from seventy to ninety-five per cent. of water. . . . . The solid portion of the plant consists of matters which enter into it only while in solution in water. . . . . No water, whether it be in the state of liquid or vapor, can enter into any other part of a plant than its roots. . . . . The summer rain-fall in our climate is rarely, if ever, adequate to the requirements of what would be a maximum crop, consistent with the probabilities of the soil." [Stewart, page 9.] Water, when used in irrigation, "brings within reach of the plants a largely increased amount of nutriment. Water is the universal solvent. No water in its natural condition is pure. The water of springs and streams holds in solution or suspension a quantity of mineral and gaseous matters, that possess high fertilizing value." [Page 18.] Irrigation has been used on the same soil two hundred years in New Mexico, without other fertilizing properties than that brought by the water.

The British government has recently expended seventy millior dollars in irrigating works in India.

This consideration alone would be equal to adding, perhaps, one third to the amount of arable land in the New West. While, therefore, that which can be irrigated is little compared with the whole surface, it is practically enough to support a vast population. It is estimated that Colorado and New Mexico have agricultural resources to maintain ten million inhabitants.

Farming in Colorado is at this time a pronounced success. There will be always a good market for garden and field produce among the mining and grazing people, on account of the limited area suitable for cultivation and the distance from competition. The farm lands will, therefore, have a comparatively dense population at some future time. But they will for the most part live in long thin lines on the borders of streams; and the Gospel message will need to be borne to every door by a ministry trained upon neighboring soil and adapted to the field.

This region has a considerable quantity of timber in the mountains, enough for the use of the country. The river bottoms are lined with scrub-oak, box-elder, and cottonwood.

Inexhaustible store of excellent iron ore is found in southern Colorado and northern New Mexico. Near the iron, is the best coal west of Pennsylvania. For coking, it is pronounced by experts to be equal to the Connellsville coal. Furnaces and rolling mills will abound in this region in the future. That this industry will be developed at no distant day is certain, since there is no coal for four hundred miles east, no good coal in Mexico, Arizona, Nevada, or California. The coal is now sent to Nevada for smelting. If any Christian college is to be planted in the New West, the one in Colorado is well located, in proximity to this coal and iron region.

It is hardly needful to speak of the gold and silver mines, whose fame has gone out to all the world. One hundred millions of gold have been sent from Montana alone. The annual yield of Colorado is eight millions, which is more than California produced in 1870. The passion for mining is the instrument of Providence in transferring populations to new seats of empire. The history of California and Australia is now repeating itself in Colorado, Wyoming, Montana, Nevada, Utah, Arizona, and New Mexico, — the richest region in the world.

The climate will, however, do more than all other resources toward settling the New West. "The empire of climate," says Montesquieu, "is the most powerful of all empires." West of the valley of the Mississippi the land rises, sloping like a wide roof toward the Rocky ridgepole of the continent; so that this part of the country is too high and dry for malaria, asthma, bronchitis, or consumption. Consumption may be prevented by moving to Colorado; those who go with quick consumption fixed upon them find that the disease is accelerated by the rarity of the atmosphere; but chronic consumption is cured by the climate. Colorado soil and air are so dry that an axe left out of doors will not rust, if it be covered from snow and rain. Save in the mountains and in their near neighborhood, there is very little snow and a general absence of rain. Warm currents from the South Pacific touch the mountains, modifying the air. I have seen men plowing in February eight thousand feet above the sea near Central. In the vicinity of Colorado Springs sheep graze all winter, six thousand feet above the sea, in the latitude of Washington. Out-door picnics are possible upon a given day each week for ten weeks of December, January, and February. A weather record of two years at Colorado Springs gives, — in one year three hundred and twenty-two fair and clear days, and

forty-four cloudy; the year following, three hundred and twelve fair and clear, and fifty-three cloudy. Reconstructed invalids make up one third of the population of Colorado. Asthmatic conventions meet in this favored country to invite all America to breathe this healing atmosphere. Tough, rugged people — who coughed ten years in the east — are now calling on all dwellers in fog banks and low lands to move to this mountainous plateau. The whole New West is a sanitarium; the northern part mild in winter, and the southern part cool in summer. Families with the seeds of early death in them will fly for refuge to these great central mountain regions. The invalids of the United States comprise not a small part of the population; and many of those who have property will, as they become acquainted with the facts, move into one of the beautiful towns at the eastern base of the Rocky Mountains.

The scenery is unique. The length of the main range of mountains and the spurs of the main range within the limits of Colorado is twelve hundred miles, averaging twelve thousand feet high; nearly a score of peaks rise to a height of more than fourteen thousand feet. The White Hills of New England, set down in one of the parks, would make no great addition to the scenery. Switzerland, so far as size is concerned, could be placed in a pocket of Colorado.

Under the shadows of the Sierra Madre are already growing up some of the most home-like and attractive towns in America, well watered and shaded, with comely houses standing amid grass plots and flower gardens. Colorado Springs has a population of thirty-five hundred people, upon a spot where antelopes were feeding six years ago, and where the Indians were taking scalps only a little before that. This town has twenty-one miles of trees, upon streets a hundred feet wide, or avenues of one hundred and forty. Four rows

of trees upon one street extend two miles. A school building costing twenty thousand dollars, and comfortable houses of worship, indicate the character of the people. This colony and the one at Greeley, are the only ones in the State where liquor selling is forbidden in every deed of land, and in the policy of the local government. Pike's Peak rises not far off, and smaller mountains plant their feet within a mile or two of the town. The unsurpassed wonders of Glen Eyrie, Queen's Cañon, the Garden of the Gods, Manitou Mineral Springs, Ute Pass, and Chiann Cañon — all within five miles of the town — attract tourists from all the world. Any one of these famous resorts would make the fortune of a watering place in the east. Professor Hayden says that he never saw so wonderful a combination of grand scenery in the neighborhood of medical springs. The rocky spires and changing shadows of Chiann mountain, seen four miles to the southwest of the town, give constant delight to every eye. It is not far to walk or ride into quiet glens, with flowing fountains, rocky streams, abundant foliage, and flowers, with mountain walls and massive peaks rising high on every side.

May we not anticipate an honorable future for a literary institution, established as a fountain of Christian influence, in this enchanting spot? "Most earnestly I believe," says a writer whose eyes are never weary in beholding the forms of these mountains, and whose fame is known to all literature, "that there is to be born of these plains and mountains, all along the great central plateaus of our continent, the very best life, physical and mental, of the coming centuries."

The population of the New West is, probably, at this time, not far from seven hundred thousand, —

> "The first low wash of waves, where soon
> Shall roll the human sea."

BIRD'S-EYE VIEW OF COLORADO SPRINGS.

In the ten years before the last census the seven States east of this region, having twice the area of Colorado and New Mexico, increased their population by three millions. Emigration will soon occupy by hundreds of thousands, and then by millions, the eastern border of the New West. The laws which govern the westward movement of population are now well understood. Not many years can pass before the territories will become States. Whenever the Indian difficulties, which have stood in the way of settlement, are adjusted, homes on this upland plateau will be sought for with the same eagerness that has characterized our westward bound population throughout American history. The Indian question is so far settled in Colorado, that there is now no more danger from red men than there is in Massachusetts or New York. Colorado is, therefore, now increasing rapidly in population.

It is not, however, needful to ask whether this third part of the United States will be largely peopled within ten, twenty, fifty, or a hundred years. These periods are brief in the upbuilding of States, as in the life of the human race. We need not ask whether or not our statisticians are correct, who reckon on a population of a hundred millions in the year 1900; or whether there will be two hundred millions at the bi-centennial. Nor need we examine the grounds of the statement in the new edition of the British Encyclopædia, that, if the natural resources of America were fully developed, it would sustain a population of thirty-six hundred millions, and that it is not improbable that this number may people America within three or four centuries. We need not ask how soon Colorado, New Mexico, Arizona, Utah, Nevada, Idaho, Montana, and Wyoming will number ten millions, twenty, or forty,

since it is only a question of time when these regions will be practically filled with a grazing, farming, mining, manufacturing population, — a New West, less densely crowded than the Atlantic seaboard, or the Pacific shore, or the swarming valley of the Mississippi, yet supporting no small share of the American people.

It is enough for the purpose of this paper to state that there is now a population of a quarter of a million in Colorado and New Mexico; and that emigrants are now pouring into almost every part of the New West every year; and that the most practical business men in the country, who are conversant with the movements of population in America, are taking most positive action with reference to the immediate occupancy of Colorado, and the developments of a growing trade in this new western country. Important railways have been built, upon the ground that the region is already a very remunerative one for traffic, and that it will be soon occupied by a prosperous population. The result, in the most notable instance of far-sightedness and economical management, is fully justifying the confidence of those who have engaged in the work.[1]

[1] The Denver and Rio Grande Railway.

II.

WHAT sort of an element will the New West make in the Republic of the future?

We shall find a very large population of widely scattered and wandering herdsmen, enrolled in sparse voting precincts; and of farmers, up and down reaches of creeks and ditch ways; and of miners, located here and there in mountain camps; and a few large towns and cities, not unlike the surrounding population, — a people not easily brought under Gospel influences at this time, in which the character of these great States of the future is shaping itself. Men apparently thoughtless as their cattle, drift to the border, wherever that shifting boundary may be, "floating along on the edge of colonization like weeds borne forward by the waves of sea." Many are the herdsmen, ranchmen, miners, traffickers, who move from one lonely point to another, everywhere at home under the bright sky, and little more mindful of spiritual development than the Indians who roamed the plains, or wandered over the mountains before them. Not a few of those who have higher aims in life, are restlessly chasing the rolling dollar, or engrossed in the heavy cares of very uncertain business, and others are coining money, — all too busy to heed the voice of God. As the years go by, the population becomes more fixed; but their general characteristics are very different from those which obtain in older States. It is not strange, therefore, that it is difficult to find home missionaries adapted to

the people, in sufficient numbers to meet the wants of these growing communities, and that the principles which underlie social morality, and national success, are neglected by no small portion of the population.

The bright-eyed young men now perched upon the tops of Colorado mountains, or nestling in deep basins walled in by peaks of gold, are not easily led into the paths of spiritual peace. There are, perhaps, men of no small culture in their neighborhood, who reject Christianity; and they hear no presentation of the Gospel, or, hearing it, have no respect for it in the shape in which it comes to them. Mining populations comprise some of the most intelligent men in the country, often those educated in the best schools of America or Europe; and if they are not Christian men, their influence tends to undermine the faith of those easily shaken. It requires only a small acquaintance with life in the far west, to recognize the elements for upbuilding a godless empire, if the power of the Gospel does not make itself felt through a Christian education, so broad, manly, thorough, as to win the respect of the leaders of public opinion, and to influence the masses through men trained upon the ground for this special work. There is no section of the country where it is so needful to plant a Christian college, and to endow it generously, as in the neighborhood of the richest mines of our New West. Unless the Christian people in the older States, who cry unto God day and night for the coming of His kingdom, and who love to give, and to sacrifice, for this end, will establish Christian education in these regions; and unless, as the years go by, it becomes equipped at every point, and able to furnish the very best culture, — the New West will certainly array itself in opposition to Christian faith and life. It is impossible to present this point so sharply as it ought

to be made. There has been nowhere in the experience of the nation any such condition for the founding of new States as we have seen in the gold countries. The settlement of the valley of the Mississippi witnessed no such reckless career as that which has existed in the very early formation of these new regions. If, therefore, there be added to this disadvantage an anti-christian influence on the part of the scientific leaders of a society in which all are more or less interested in mining, it will be very difficult to win the people to Christian faith and life, unless Christianity has firm hold of the higher education of the youth in these regions. The mining industry of Colorado is not only at present more important than that in any other part of the country, save California and Nevada, but it is likely to be so. This point, therefore, ought to be strongly fortified with a Christian college. Infidelity is often based on a misconception of Christianity. It is disarmed by any work that manifests light and love as they appear in the Gospel. An intelligent and loving Christianity has nothing to fear; but it must be intelligent.

Without the sharp intellectual training of our colleges, the leaders of society would be shorn of their power, or wield it in the fashion of semi-barbarians. But if the college be infidel or jesuitical, morality is undermined, and the republic cannot stand. Unless there is a positive Christian influence in our higher schools, Christianity will go to the wall, and our nation will become weak through wickedness. Civilization perpetuates itself through the higher education. The culture of the college permeates society. If the college is godless, the civilization will be half pagan. If Christianity is fundamental in elevating the race, the Christian college is the instrument through which to advance Christian civilization. Give to irreligion and infidelity the training

of the most promising youth in our country for one or two generations, and the fountain of our positive Christian influences for the renovation of the world will be dried up.

There will be no lack of education in the far West; whether it will be Christian, is for Christian men to determine. Infidelity will not hesitate to ally to itself the best of scientific and literary culture. Suppose that young men master the problems they undertake, even if they pay no attention to the question of the truthfulness of Christianity and the basis of its claims, still they think themselves equal with all their intellectual acumen, to pronounce upon the highest spiritual themes, concerning which they have heard more or less since boyhood. And if they do not accept Christianity, they hardly admit that they have not given attention to it. Allow every claim except the claims of God to be urged in school days, and the voice of God will go unheeded.

A Christian education is not, however, likely to develop itself in frontier society without the direct interposition of the men who have a purpose to do it. If no attention is given to it, irreligion and skepticism will educate the children. Allow the higher education of a frontier State to become the football of the average politician, and Christianity will find no quiet abiding place in it. The leading Christian men who have lived in the vicinity of these experiments are clear in their testimony, that it is almost impossible to develop and carry forward a wise plan for the higher Christian education in connection with State institutions. The State management is at an early stage put upon guard against the interest of various sects, and, on the other hand, anti-Christian influences stand pressing against the door; so there is likely to spring up a lack of sympathy with the Christian element in society, which indeed, often mani-

fests itself at the outset. Yet there is no one instrumentality for the world's moral advancement so important as the Christian training of youth, who are to be the leaders of the world in the years next ensuing. It is on this account, that many parents, whose own lives are failures morally, are anxious to secure education under Christian teachers for their own children, at the time when they most need the restraining influences of religious faith and precept.

Unless the Christian men of America who propose to energize Christianity with their own business energy, establish the Christian college in the New West, it will be in vain that they try to plant here and there a Christian church. One college of infidel tendencies, well manned, will — in the absence of a Christian institution of powerful influence — destroy all their churches. There is at present no lack of unbelief on the check list of our border States; reinforce this element by an influential college, and the hands of feeble churches will be soon paralyzed. Unless we can found the Christian college, and in every generation imbue some portion of the leaders of the State with the principles of Christian faith and life; and train a ministry upon the ground adapted to the wants of the country; and train them so thoroughly, intellectually, and spiritually, that they can win a hearing and a following, — we shall be pouring water into the sand to try to establish churches in the New West. The Christian college is an "institution for perpetuating Christianity in the world."[1]

The grand missionary movements of the world are doing the work whose spring is in the Christian school. Leaving out of account the vivifying influence of a

[1] J. P. Thompson, D. D., *College Society Address.*

Christian college upon the men and women who are to make the future of new States, it must be said that for the purpose of ministerial training the college is fundamental. Men will not trust sheep to herdsmen ill-fitted to their work. An illiterate ministry is not unfrequently the bane of Christianity in the border country. A clergyman well adapted to the condition of society in an old State, may in the far West fail utterly to exercise the power which one of the sons of the soil trained to work on that soil will have, though of less intellectual vigor. The Church can never gain control without an efficient pastorate in every section of these new regions.

The very pressure for more Christian work, the world over, calls for the upbuilding of consecrated schools. There are Christian colleges in the country that can be easily counted on one's fingers, which have educated the men who have done the most to push forward home and foreign missionary work. The kingdom of Christ would move far backward, if we were to leave out of account the Christian influence of these colleges. The Christian college for training the leaders of society, and for educating an efficient ministry, is the instrument chosen of God, and used age after age. He chooses to work through organizations; he has honored and indorsed the Christian college. His instrument is fitted to do His work. The history of this country proves it, and shows the wisdom of founding such colleges for creating a Christian civilization. If we are wise, we shall put this renovating power into the far West.

> "Old experience doth attain
> To something like prophetic strain."

There is no Christian duty more clearly pointed out by Providence than that of founding the Christian college

on home missionary ground. The college will endure, although individual teachers and graduates fall like leaves. Churches will rise and fall in the changing camps among the mountains; but the college will prove a perpetual power, influencing every generation of the state, growing through the centuries like some gigantic tree on the slopes of the Sierra, whose life is continued by a foliage constantly perishing and constantly renewed.

The Christian interests of the New West cannot be secured beyond peradventure in any other way than by the establishment of a Christian college for the young people who will, in their maturity, mould the state. If large-hearted givers will furnish a permanent supply of well trained men for the Gospel ministry, and exercise a constant influence for good upon the flower of the youth, in a State whose population will be numbered by millions, they take rank with the noblest benefactors of their race. Those men are shortsighted who will only do and die to-day. The Church of God knows nothing of months and years. A thousand years are as one day. The conflict between good and evil will go forward century after century, until the perfect reign of peace; and God's peace on the earth will never be maintained except through the reign of principles that accord with the most enlightened reason. One generation must, then, join hands with another in building those seminaries of learning which will train the leaders of the world for Christ. Unless Christian men have the forethought, enterprise, and patience to do this, the Church of God cannot be carried forward.

Are there not to-day two million sheep feeding on the Rio Grande? One might as well build a mill in southern Colorado without water power or steam to

manufacture their wool, as to try to build up a Christian civilization on the frontier, — amid a half Mexican population, wandering herdsman, scattered ranchmen, rough mining camps, and towns with a population gathered from the four winds, — without a Christian college. He who builds a church in a new country is dealing wisely, but he whose money founds a college is planting the Christian pleader, physician, pedagogue, press, pulpit, platform, over a vast area of country through all ages of time. He who puts his money into Christian enterprises upon a foreign shore is a good servant of God; but he who will be the honored instrument in planting a Christian college in the New West where it is imperatively needed to-day, will have mercy upon his own countrymen, and deserve the gratitude of uncounted generations. He will in this way exert an influence for raising to the heights of a Christian life the foreign element in the region of the college, and bestow a benediction upon the shining shores of far-off seas in distant ages. The time will not soon come when men will cease to send out missionaries; but there will not be so long the golden opportunity to become the founders of Christian colleges at points in the West where they are beyond doubt needed at this hour, and where they will wield a commanding power till time shall be no more.

COLLEGE BUILDING

III.

It has been the first instinct of the Gospel ministry to perpetuate itself by providing the means of clerical training. Those who have derived advantages from Christian colleges appreciate most highly the importance of providing like privileges for others. The first legal foundation for a college at Oxford was the work of a bishop, who was followed by clerical founders of eleven other colleges at Oxford. Since, however, a broad and manly education is needed for the clergyman, the English universities have proved of as much advantage to all the leaders of public opinion as to the Christian ministry. No one is fit for the most sacred calling among men unless he has received a well proportioned education as a man. What the minister needs, in his general training, is what is needed by all who are liberally educated. Library, cabinet, laboratory, living teachers, quickening contact with fellow pupils, are good for parishioner as well as parson.

Harvard and Yale were founded by clergymen to train men for the pulpit. But it is now more than twenty-five years since the Alumni of Yale College enrolled four signers of the Declaration of Independence, three members of the convention forming the Constitution of the United States, a vice-president, seven members of the cabinet, four foreign ministers, eighty-four judges of the United States or of State supreme courts, one hundred seventy-eight members of Congress, forty governors and lieutenant-governors,

and one hundred forty-one presidents and professors in college.

Harvard was called the "School of the Prophets" for a hundred years. That the college has been of some use to the world besides educating "prophets," is proved by such names as Otis, Warren, Hancock, Samuel Adams, President Adams — father and son, — Prescott, Bancroft, Motley, Emerson, Sumner, Phillips, and a host of those who have kindled the fires of patriotism and given life to the Republic.

Dartmouth College furnished thirty-five hundred and fifty graduates in ninety-six years, among whom were thirty-one judges of the United States or of State supreme courts, seventy-six members of congress, two United States cabinet ministers, four ambassadors to foreign courts, fifteen governors, and one hundred thirty-one presidents or professors of colleges. Webster and Choate have been worth incalculably more to America than all the money given for the endowment of Dartmouth College.

Princeton College in its first century not only educated nearly four hundred fifty ministers, and fifty-four presidents and professors in colleges, but it trained for public service a president and vice-presidents, members of the cabinet, judges of the United States or of State supreme courts, members of Congress, governors of States, — not less than one hundred sixty-eight persons occupying the highest positions in our country. Twenty-seven hundred graduates left Princeton in its first hundred years, making their influence felt in every corner of our country.

These colleges, founded by clergymen to give a well proportioned culture to the Christian ministry of all generations, have, also, trained the leading public men of America. Let no man, therefore, despise the prac-

tical wisdom of that Society which has sought to establish Christian colleges at strategic points in the Old West, and who aim to do the same work in the New West. The donors to the American College and Education Society will do more in shaping the distant future of the United States than any other band of the same number in the nation. It will be impossible to plant a Christian college in Colorado, without doing much, thereby, toward modifying the future of New Mexico, Arizona, Utah, Wyoming, and every rising State in that region.

Remove from America the influence of the seventy thousand persons who graduated at American colleges before 1856, and you would put out the light of Church and State. The statisticians of thirty years ago, prepared lists enumerating, — six hundred thirty members of Congress, four hundred judges in supreme courts, two hundred governors and lieutenant-governors, one hundred sixty presidents and four hundred professors of colleges, among the thirty-five thousand graduates of America at that date. The bearing of this statement upon the argument of this paper is made clear by the fact that of the forty-two thousand graduates before 1850, thirty-six thousand of them were trained in colleges under the leading management of Congregational and Presbyterian Christians.[1] One hundred and four, of the first one hundred and nineteen colleges established in the country, are of a decidedly Christian character and evangelical in faith.[2]

It is, therefore, absolutely certain that colleges in America have been in the main founded by Christian people for the sake of educating a ministry, and training the leading minds of the nation. And it is abso-

[1] *Eighth Report of the College Society.*
[2] *Thirteenth Report of the College Society.*

lutely certain that the American College and Education Society, which has been engaged for many years in building Christian colleges in the West, is working in the historic line, the line of certain success, and that it will accomplish what it undertakes to do. It is the organ of a Christian sentiment, as prevalent and powerful as Christianity itself. The founding of Christian colleges is essential to the propagation of Christianity; this is proved by the history of the progress of the kingdom of God in the world; this work will, therefore, be carried forward. And it is now the very hour for planting a strong Christian college in the New West, which includes territorially one third of the United States, and contains at this hour a vigorous population busily laying the foundation of future States. The foundation of one State is so far laid, that it has been received into the Union; and a Christian college ought to be planted there at once by the Christian men who intend to take and to hold that part of the continent for Christ.

Does not the Christian College bear the same relation to the leaders of Church and State that the common school does to the average mind? Does it not educate certain men, who in turn become colleges to the people whose school-days are short? He who founds a Christian college is training Christian merchants, editors, teachers, lawyers, physicians, statesmen, and establishing Christian instrumentalities innumerable; and his work will continue till day and night cease. No lighthouses on the coast are so useful as these Christian lights planted on the borders of civilization; no artesian wells, irrigating arid wastes, of such service to mankind as these fountains of Christian life; no seeds so fruitful as these Christian colleges for hundreds of generations. Do not trained intellectual forces rule society? Is there no demand for mind in this world? Are not the insti-

tutions whose business it is to develop mental power vital to civilization? And is it not essential that they be under Christian management, if Christ is to conquer the world? Shall our Christian workers relinquish their hold on the centres of power? If the principles of the Gospel are to pervade the New West, and control its destinies, there is no way in which Christian men can act so efficiently as by founding a Christian college early in the development of that region. If the thinkers of that wild, beautiful country, of promise so vast in the future, are trained under Christian teachers, their thoughts will develop into Christian States. Is it not a a noble thing to aim for, to direct the formative powers, to bring the leading mental forces of awakening empires into captivity to Christ. The men who give their money to this work touch the sources of Christian progress in our country in the near and distant future. If it is wise to clothe and feed America, it is Christian wisdom to use a part of the money made in the business, for endowing the educated men of America with the thoughts of God.

This is not a petty question, as to giving a little instruction in Latin grammar, algebra, and rhetoric. The Jesuits would, as soon as not, do that; and all irreligious powers would be glad to combine to do it. But it is a question, whether or not the men of an earnest and aggressive Christian faith and life are quick sighted and far sighted enough to seize on the instruments of education, for no dull and narrow sectarian ends, but for the purpose of filling the minds of wide-awake young men with principles of morality and faith, which are the true foundation of the Republic and of all good to the human race. Shall this work be neglected or delegated to those whose spiritual vision is clouded by the haze of old superstition or

of new unbelief? Shall we lay up beams of silver and gold to glisten in the eastern sun, or shall we use our silver and gold for laying the foundations of many generations in some Christian temple of learning, which will be illumined by the Spirit of God, which will send its light into every mountain valley and along the borders of every stream, and across every wide plain, in a third part of our continent?

Could we for a moment examine, somewhat in detail, the work already inaugurated by the colleges under the care of the College Society, we should see that the planting of Christian colleges in home missionary fields is second in importance to no work we undertake for Christ. Its relation to the future of our country is that of the heart to the body. If the name and power of Christ are to be honored in coming ages, we must train the men of the future for the Master, in their school-days. Pour Christianity into the fountain, and it will flow out in life-giving streams. God's channel of mercy to the earth runs through the Christian college.

It is already a matter of history that the schools fostered by our College Society have been fountain heads of Christian life in the West. And is not this in the historic line? Did not one hundred and seventy young men become Christians in six revivals in Dartmouth College? Did not five hundred devote themselves to Christ in fourteen out of the twenty revivals in Yale College during its first century? Were there not three hundred conversions in Amherst College within thirty years? What, then, ought to be the response from the West? In Illinois, Wabash, and Marietta colleges, there were twenty revivals recorded in eighteen years before 1848. One hundred fourteen of the first one

hundred thirty-one graduates were Christians. In Marietta, seventy-five per cent. of the four hundred four graduates in thirty-eight years have been Christians, one third of them converted in college. Did not Major Williams, of New London, do good service to the divine kingdom, in his annual donation toward the expenses of Marietta during ten years, at a critical time in the history of the college? Without him, or some man like him, there would have been no college. Wabash was established by a handful of poor home missionaries kneeling in the forest on a November day, dedicating the frozen ground and its cloak of snow to Almighty God. Three thousand students on that ground have been trained under Christian teachers. Fourteen years witnessed nine revivals. Four fifths of the graduates of Beloit College have gone out to the world as Christian men. Oberlin has grown up in a constant revival. Its light is like that of the sun, illuminating a vast area of the West and South. Christian students have gone out like an army to take the kingdom of heaven by force. The Western Reserve College, founded by home missionaries to train home missionaries, has had in all departments not less than five thousand students. It has been not uncommon to find from two thirds to four fifths of the whole number of pupils at any given time enrolled as men of Christian character and influence.

These colleges have aided Christian families in educating their children, and they have, also, proved a very positive power in making known the claims of a religious life to students who have not previously heard the Gospel message. The number of graduates from the colleges that have been aided by the College Society is now nearly three thousand; it is probable that thirty thousand students have been in attendance

for a greater or less length of time.[1] John Todd said that we had every evidence of the divine approval of this noble work, except that no archangel had yet thrust down a trumpet to blow the approbation of God into our ears.[2]

Does it need to be said that no such spiritual results have been known, or are likely to be known, where Christian people neglect to plant the Christian college, and leave the youth to be cared for by unbelievers or by Jesuits ?

If it be true that American colleges have been founded, in the first instance, like those of the Old World, for maintaining an educated ministry,[3] it is in point to inquire the relation of the Christian college to clerical ranks, since it is mainly upon this ground that the college is early planted in the home missionary field.

The religious influence of the college has a vital bearing on this. Revivals in colleges increase the number of Gospel heralds. It is estimated that one quarter of our ministry become Christians in college. One half of the ministers from those colleges aided by the College Society, commenced their Christian course in term time.[4] John Robinson, the leader of the Pilgrims, John Cotton, Jonathan Edwards — father and son, — Samuel Hopkins, Ebenezer Porter, Moses Stuart, B. B. Edwards, E. E. Cornelius, B. B. Wisner,

[1] Dr. J. E. Roy, *Congregational Quarterly*, January, 1877.

[2] *Plain Letters.*

[3] The emphasis placed upon an educated ministry is shown by the statement in Tyler's *Prayer for Colleges*, — upon the authority of John Kilborn, A. M., — that all but thirty-three of nine hundred Congregational ministers in Connecticut before 1832 were college graduates ; and that only fifty-eight of the eleven hundred alumni of Andover Seminary before 1851 had not received a college education. *Revised edition*, p. 316.

[4] Lyman Whiting, *Address College Society.*

and a host of the most useful ministers in America, began a Christian life in college.[1]

The Christian college, designed to train Christian preachers, creates an atmosphere favorable for recruiting the ministry. The colleges of America have met the demand, furnishing most ministers when most needed, in the early settlement of the regions where they are located. When Harvard was two hundred years old, more than one fourth of her graduates were enrolled as ministers; during the first sixty years, more than one half became pastors. In 1873, Yale had given nineteen hundred and sixteen graduates to this work. During the first twelve years, three fourths of the alumni entered the ministry, and during the first thirty years nearly one half. The New England theology has been shaped in no small degree by thinkers trained in this college. Forty-six out of ninety-nine of the first graduates of Dartmouth entered the ministry; ten years ago the list showed seven hundred. Up to the year 1857, forty-three per cent. of the alumni of Middlebury College were preachers; the proportion varied little from this at Amherst. One fourth of the graduates of Brown University have become ministers, and nearly one half of the eleven hundred sent out by Wesleyan University. Thirty-four per cent. of the graduates of ten New England colleges previous to 1845 were pastors.[2] Out of thirty-five thousand alumni of the colleges of the United States, thirty years ago, between eight and nine thousand were ministers of the Gospel. The first college west of the Alleghany mountains, Jefferson, numbers nearly seventeen hundred alumni; of whom more than half have been preachers.

[1] *Sixteenth Report, College Society.*
[2] *Thirteenth Report, College Society.*

The colleges nurtured by the College Society have trained great numbers of home missionaries. More than one third of the alumni of Western Reserve before 1868, were pastors. Of the first ninety-four graduates of Illinois College, forty-five became preachers, rendering invaluable service in the West. Wabash gave forty-five of the first sixty-five. Marietta sent sixty-five from the first one hundred thirteen; at this day her ministers have made a record in more than twenty States of the Union. In 1868, Beloit had furnished fifty-two men from one hundred thirty-four graduates. Two hundred fifty churches have been supplied from this college. Iowa college has given forty per cent. of her graduates to the ministerial office. The sun never sets upon her sons and daughters engaged in missionary work.[1] The Western colleges, aided by the College Society, have already trained from seventeen to eighteen hundred pastors.[2] The Congregational churches west of the eastern line of Ohio, comprising only twenty-nine per cent. of the whole membership of the country, are now furnishing forty-eight per cent. of our candidates for the ministry.[3] The six interior States furnish only one candidate less than the six New England States, although the latter have twice the church membership of the former.[4]

Does it need to be inquired whether the average Western State university can be relied upon to train home missionaries? Michigan University, in 1876, with three hundred fifty-two professors of religion among more than a thousand students had only nine

[1] Tyler, *Prayer for Colleges*, rev. ed., p. 284.
[2] Dr. Roy, *Cong. Quarterly*, January, 1877.
[3] *Thirtieth Report, College Society.*
[4] President Chapin.

candidates for the ministry.[1] In 1872, seven years' record of our theological seminaries showed that seventy-eight per cent. of the students from the West came from colleges nourished by our College Society.[2] If the West is left to be supplied with a Christian ministry by State universities, the people will perish by a famine of the words of the Lord. Born of no distinctively Christian purpose, and no self-sacrifice; not unfrequently with instructors who are little imbued with the spirit of the Gospel; subject more or less to political intermeddling, — the State university is not likely soon to enter into competition with the Christian college for the training of missionaries. Kill out the Christian college, and the supply of home and foreign missionaries will be cut off.

Unless the Christian college is built upon the ground where it is needed, it fails to do its work. While it is true that one live college will make itself felt to the ends of the world, it is not true that it will be so largely useful at the Antipodes, as it would be to give the graduate of the primal college money enough to build another school in that strange, wild country, where he has located. The divine command — Go preach — leads through training schools. But our home missionary Secretaries find it difficult to man the front; and the future years are calling loudly as the present. "It is the sons of the West, educated on her own soil, who must preach the Gospel to the West."[3]

Poverty in youth is likely to lead a clergyman to habits of self-denial, and to adapt him to the average man. But the poor young man of the West cannot

[1] Tyler, *Prayer for Colleges*, rev. ed., p. 282.
[2] *Twenty-ninth Report, College Society.*
[3] Lyman Beecher.

come East to be educated; and if he does, the East may keep him. Three fourths of the pupils of our country are of slender means, or poor.[1] The college must be planted in the inexpensive West, near the men to be benefited by it. Would a poor widow in New England send her son to Colorado to be educated? It is only a little further to send him to England. Our fathers sent a few pupils to Oxford and Cambridge, but they quickly decided to build a Cambridge at their own doors; and to send beggars to England to raise money for their college: and Old England gave it most generously.

"We cannot expect that a university at Brunswick or Burlington will diffuse the same healthful glow among the inhabitants of Wisconsin and Iowa, as among the population closely encircling it. We might as well expect that the flowers which bloom in Maine or Vermont would sweeten the air of the prairies; that one forest, one mountain range, would purify the atmosphere of our entire land. The Western waters cannot be navigated by steamers all whose engines are kept at the east. Our higher schools must be near to the communities which they would attract with a magnetic power."[2]

The rich are few. It is, therefore, not strange that the majority of those who enter the most self denying service are not from rich families. A widow in Vermont reads the life of Harriet Newell, and, having no money for missions, she gives her four sons to the service. Another woman asks, who among her eleven children will preach the Word in foreign lands; and, when one volunteers, she sells her gold beads to buy classical books for him. The need of missionaries ten years

[1] Professor Haddock, *College Society Address.*

[2] Professor Edwards A. Park, *College Society Address.*

hence should lead us to plant the Christian college within reach of self denying Christian families in the West. The colleges nourished by the College Society have already sent abroad one hundred and twenty-five men, and many women, as foreign missionaries.[1] This is more than were sent by Dartmouth, Amherst, Williams, and Middlebury, before 1856.

Colorado College, at Colorado Springs, is more than five hundred miles from any other Christian college. The three nearest are those noble and needy enterprises, Drury, Washburn, and Doane. Colorado College is further by rail from Doane than it is from Andover to Oberlin; more distant by rail from Washburn than from Vermont University to Hudson's Bay; as far from Drury as from Williams College to Lake Superior. If the children of the more than one hundred and twenty-five Christian churches in Colorado are ever trained for home or foreign missionary service, they must have a Christian college in Colorado. No gifts of money to foreign shores, or to any other instrumentality for Christian labor than that of the College Society, will supply the men needed for the whole work of the Church. Christian colleges must be planted — not too remote from each other — in the very neighborhood of the young men who desire to bear an honorable part in bringing in the reign of God, and who will band together to carry the Gospel to every hamlet on plain or mountain, and to far countries. The business of raising up the men is fundamental to the growth of Christianity, and the Society which is doing this ought to receive the hearty support of our churches. It certainly will receive generous gifts from the most thoughtful men in our churches; the more generous, if the inconsiderate give little.

[1] Joseph E. Roy, D. D., *Congregational Quarterly*, January, 1877.

It can require only a slight knowledge of the condition of the New West, to determine that the founding of a Christian college in Colorado is the first thing to be done in pushing Christian work in that region. Colorado is sufficiently developed to warrant establishing a college; other localities in the New West will not call for similar work for some years. But these are the very years in which a home missionary training school is needed, in the region where so many new churches will be soon founded. The distances are magnificent, and if Santa Fé is three hundred fifty miles from Colorado College, it is at least two thousand miles nearer than it is to Harvard and Andover; and it is much more likely that the Christian students of Colorado Springs will be ready to act as home missionaries in Arizona than that Harvard and Andover men will go there. It is practically easier to obtain home missionaries from the West than from the East. The Western man belongs to a moving family. The grandfather lived in Connecticut; the father in Illinois; the son is in Colorado; the great-grandson will certainly go to Arizona, or crowd into Mexico to preach the Gospel; and the chances are that he will be a better missionary than if he had been born in Connecticut.

Colorado College is a thousand miles from any theological seminary. What shall we do about it? The time is not at hand, but it is not distant, when a strong theologian must be planted upon the Rocky Mountain plateau, to grapple with unbelief as he finds it in the New West, and to train young men there for Christian enterprise. A student from Holsteinborg in Greenland, within the Arctic circle, would not have to travel so far to Andover as a student from Colorado Springs. A student from Vancouver's Island moving in an air line, will reach Colorado College almost as soon as a

Colorado student can reach Chicago Seminary. Sometime between now and the perfect reign of Christ, there will be opened upon this mountain plateau a fountain from which will flow home missionary influences; and the day cannot be put far off, unless the millennium is to dawn late in the New West.

Are there not sixty thousand Mormons to be converted? Is it not likely, also, that there may be a few Indians left after the government gets through killing the most vicious? It will be only fair treatment of the Gospel to test its power on the wasting remnant of red men, who will for a long time linger in those great central mountain regions. The results already achieved justify no small expectation of good to those savage tribes in the future. There are, also, at this time thirty thousand Spanish-speaking Romanists voting in southern Colorado; and one hundred thousand more in New Mexico voting in a Territory, and wondering that they cannot vote as a State. And Arizona has a few more. These elements are in addition to the usual difficulties incident to a border country, — the wild excesses of new mining camps, religious indifference and unbelief in village and city, the moral disadvantages of sparse farming settlements, and the strange life of the "cowboys."

It is indeed true, that the power of Christianity — what there is of it — is nowhere more fresh and life-giving than in the New West. As good society can be found at the base of the Rocky Mountains as anywhere on the planet. But the Christian people there will need constant reinforcement from the East, in order to conquer and hold this region. And there is no way in which they can be so effectually aided as by the establishment of a Christian College.

Is not Colorado College at this moment an important

point in Christian strategy? It is beyond the great plains, in the immediate neighborhood of Mormon and Indian, and the Mexican element of our Republic, as well as in contiguity with regions that will be the front of the home missionary field for the next fifty years.

If our Protestant faith makes less of forms than of the interior life, it is more necessary that we emphasize the college and a thoughtful Christianity, and plant Christian schools among the Spanish-speaking population of southern Colorado, New Mexico, and Arizona, to train the youth of strange tongue for citizenship in a Christian republic. The Church has been praying for the foreign mission field. One way in which God has answered these prayers, has been by taking a large section of the foreign field and planting it close to our houses, as if we could look over our garden fences and see China, Africa, Rome, and pagan Indians crying at our back-doors. We little heed their cry, considering how much we prayed for them before they became so common among us.

It is now twenty-eight years since a large population of Spanish Catholics became a part of our nation, and the prevailing church polity of New England has not yet so much as looked at them, any more than it has sent Christian explorers into the mines of Montana. If other denominations have had more mission zeal in recent years, we thank God for their energy, enterprise, and Christian patriotism.[1]

Rome in America has nearly ten thousand young men in colleges and seminaries to-day, under seven hundred fifty professors, Jesuits for the most part;

[1] In 1874, there were twelve Methodist churches in Montana, five Presbyterian, three Episcopalian, three Roman Catholic, no Congregational, and no Baptist.

and half a million pupils in schools of a lower grade. This work is organized under seven religious orders of men, and thirty-six religious orders of women.[1] There can, then, be no question as to the policy that Rome will pursue in the New West. Already the Jesuits are stretching out their hands after Protestant children.

In California, the Romanists have one sixth of the population; but one quarter of the churches. In 1870 a State normal school, State university, military academy, schools for the higher education under management Episcopal, Presbyterian, Methodist, Disciples, and Baptist, reported less pupils by a thousand than the Catholics in 1876. A hundred and four papal professors give instruction in five colleges for young men, and two academies for young women. All the colleges and academies under distinctively Christian Protestant influences had, in 1870, only three tenths as many pupils as Romanist schools of the same grade in 1876. It need not be said that the papists do not lack for Protestant patronage.

The Jesuits are quite ready to educate the New West. They have a good basis for operation in Southern Colorado, New Mexico, and Arizona. We need not lift a hand to build a Christian college. The gigantic machinery of the Society of Jesus is silently getting under way at this moment. Protestant children in southern Colorado are already falling under the influence of papal schools. The Romanists are doing far more than all other Christian denominations for education in Colorado. One school has an income of nearly six thousand dollars.

We need to learn of Rome. If Protestant Christianity has not so much ingenuity as the Jesuitical; if Anglo-Saxon perseverance is not equal to the Roman; if

[1] Vide Murray's *History of Roman Catholics in the United States.*

those who love an open Bible are not as ready to put money into Christian schools in the New West as our papal neighbors, — then the Pope may have the New West, and he will certainly take possession of a fair share of it. Those who are acquainted with the Jesuit policy need not be told that their leading aim is to gain the control of the future by the present education of youth.

It ought not to be said that we are asleep, but when we wake up we shall know that we have been asleep. We starve and pinch the American Missionary Association, giving little more than two hundred thousand dollars a year towards founding Christian schools and planting Christian pulpits among four million freedmen in the pit of ignorance and degradation; we do little to speak of among the Celestial pagans on the Pacific slope; and our labor among the Indians is light. But our Romish friends are now said to be spending six hundred thousand dollars a year among the freedmen, among whom they have one hundred and fifty thousand pupils under priestly schools.[1] There are one hundred thirty-seven Catholic missionaries and teachers among the Indians. We can but commend their zeal, which has been so signally manifested in the missionary work of all ages; and which illumined the dark forest abodes of the red men in the early history of America.

Practically we ignore missionary work among the Spanish-speaking people of America. The Presbyterian and the Methodist missions, and the two missions of the American Board in Mexico are doing good work; but very little is attempted among the eight or nine millions of our neighboring State. And in all the years in which New Mexico — three times as large as

[1] James Powell.

New England — has been a portion of our domestic heritage, we have hardly intimated to her people — a considerable fraction of whom are sun-worshippers, as well as good Catholics, — that they are any part of a Protestant or Christian nation. That the Presbyterians and Methodists have opened school and mission work at two or three points in New Mexico is more creditable to their enterprise than it is to other denominations that ignore the work altogether.

We shall do well to learn of Rome, which proceeds calmly in carrying forward plans, century after century, for the conversion of the nations. We may wisely imitate them in their zeal for education, at least so far as to furnish a Christian college for Protestant children in Colorado. Unless our Christianity has faith to prepare the way for the millennium in Spanish America, whose faith will do it? Shall New England Christians wait till Old England, or even the Micronesians, send missionaries to New Mexico and Old Mexico? Is it not possible to train a few teachers and preachers in a Christian college near the work to be done? It will be more easy to secure men than from the East. If the Spirit of the Lord descends with tongues of fire on a Christian college in the New West, it is likely that one of the tongues will be Spanish.

There are, among the Spanish-speaking people of America, persons of great intelligence, culture, and liberality of spirit. They are Catholics, but they desire a reformation. They welcome Protestant ideas and any instrumentality that will elevate their people. There is no doubt that the school work which the authorities of Colorado College are now organizing for the Spanish-speaking population will have a good reception. It certainly will, if it be carried out with practical wisdom and the spirit of Christ, without con-

troversy. It is absolutely certain that if, within a few years, we can find a few Spanish-speaking youth, who will obtain a Christian education and then give themselves to mission work, we can do good work for Mexico; and between now and the dawn of perfect light in that country, the Catholic colleges will become seminaries for the study of the Bible. Fourteen out of nineteen colleges now at Oxford were founded by Papists. A religious reformation in Mexico can be best introduced through Spanish-speaking young men from the United States, trained in a Christian college in their own neighborhood, founded by Christian men determined to carry the world for Christ at the earliest possible moment.

The Denver and Rio Grande Railway, already a pronounced success as a business enterprise, now stretching far south, is chartered to the southern line of New Mexico and is aiming for the city of Mexico, which can be reached by easy grades; a line sure of large profits by an immense business. This railway is now awakening the drowsy Spanish American people; and Christian men of enterprise ought to enter, at this very moment, upon the work of throwing into these Mexican villages positive religious influences, which will at least seize upon the most vigorous young men among them, and prepare them for citizenship in a Christian country.

If we send the Gospel to Old Spain, let us send it to New Spain within our own borders. That the New is not unlike the Old is easy to believe. We have mediæval Spanish Catholicism voting in Southern Colorado. In the "Atlantic Monthly" for June, 1877, "H. H." gives some account of these dwellers in adobe houses: —

"There still exists among the Roman Catholic Mexicans of Southern Colorado an order like the old order of the Flagel-

lants. Every spring, in Easter week, several of the young men belonging to this order inflict on themselves dreadful tortures in public. The congregations to which they belong gather about them, follow them from house to house, and spot to spot, and kneel down around them, singing and praying and continually exciting their frenzy to a higher pitch. Sometimes they have also drums and fifes, adding a melancholy and discordant music to the harrowing spectacle. The priests ostensibly disapprove of these proceedings, and never appear in public with the Penitentes. But the impression among outsiders is very strong that they do secretly countenance and stimulate them, thinking that the excitement tends to strengthen the hold of the church on the people's minds. It is incredible that such superstitions can still be alive and in force in our country. Some of the tortures these poor creatures undergo are almost too terrible to tell. One of the most common is to make in the small of the back an arrow-shaped incision; then fastening into each end of a long scarf the prickly cactus stems, they scourge themselves with them, throwing the scarf ends first over one shoulder, then over the other, each time hitting the bleeding wound. The leaves of the yucca or "soap weed" are pounded into a pulp and made into a sort of sponge, acrid and inflaming; a man carries this along in a pail of water, and every now and then wets the wound with it to increase the pain and the flowing of the blood. Almost naked, lashing themselves in this way, they run wildly over the plains. Their blood drops on the ground at every step. A fanatical ecstasy possesses them; they seem to feel no fatigue; for three days and two nights they have been known to keep it up without rest.

"Others bind the thick lobes of the prickly pear under their arms and on the soles of their feet, and run for miles, swinging their arms and stamping their feet violently on the ground. To one who knows what suffering there is from even one of these tiny little spines imbedded in the flesh, it seems past belief that a man could voluntarily endure such pain.

"Others lie on the thresholds of the churches, and every person who enters the church is asked to step with his full weight on their bodies. Others carry about heavy wooden

crosses (eight or ten feet long), so heavy that a man can hardly lift them. Some crawl on their hands and knees, dragging the cross. Crowds of women accompany them, singing and shouting. When the penitent throws himself on the ground, they lay the cross on his breast and fall on their knees around him and pray; then they rise up, place the cross on his back again, and take up the dreadful journey. Now and then the band will enter a house and eat a little food, which in all good Catholic houses is kept ready for them. After a short rest the leader gives a signal, and they set out again.

"Last spring, in the eighteen hundred and seventy-sixth year of our merciful Lord, four of these young men died from the effects of their tortures. One of them, after running for three days under the cactus scourge, lay all Easter night naked upon the threshold of a church. Easter morning he was found there dead."

There are some who would pity these people if they lived on some distant continent; but as it is, they think little more about them than they do about the pagan temples the Chinese are erecting in America, or the ignorance of millions of blacks deaf with the crack of the slave whip. For the most part, however, we believe, that, where the facts are known, men have pity upon their own neighbors. That a pure Gospel should be preached in Mexico, and in New Mexico, is a duty near at hand. In fulfilling this duty, it is a practical step to aid in founding Colorado College; which is so near at hand; and which is already making definite plans to enter on this missionary field by such instrumentalities as fall within its proper province, — preparing the way for teachers and preachers, both American and of Spanish descent, and training the men for their work.

Colorado College is not only upon the very verge of the frontier, in the first battle line of the Home Mis-

sionary Society, but there is no college in the country so near foreign missionary service as this, with thirty thousand neighbors in the same State, speaking a foreign tongue, practicing the rites of a strange religion, with lives little guided by the principles of the Gospel; and in territory a little farther south — made near by business connections, — a hundred thousand more, clamoring to become a State. Let us put money into foreign missions, but not forget this foreign fragment of our own Republic.

There are men now studying for the Christian ministry, in Colorado College. Is there not money enough to put a strong home missionary force into these papal sections? Are the sons of the Pilgrims lacking in enterprise? Providence opens the door; do we fumble our pockets, think we cannot afford to pay the fee, or send the money somewhere else, and keep out of the best missionary work in the country at the very moment in which our labor will tell the most for our Master?

"Civilization must go as yeast, not as bread," says an eminent preacher. Plant a Christian college in the New West, and it will raise new life in an effete civilization, where men plow with crooked sticks, thresh wheat by driving goats over it, and put their teeth to a stone in place of the bread of life. There is just as good prospect that the Spanish-speaking people of America will be prepared for Christian citizenship as that the promises of God will be fulfilled. But the essential instrument is the one God has always used, — Christian education to kindle the holy fire. Has the fire so far gone out that we cannot illuminate the dark corners of our own land? We send men to every part of the world, and they prove great powers for the regeneration of nations. Cannot all the Christian force

in America redeem America? May we not at the least establish a small Christian college, which will grow into a great power for good at the front of the home mission field, and in the immediate neighborhood of foreign populations among us needing the Gospel?

In every age of history God has used young men in their school days for achieving great results. The early prophets received instruction. Paul was a learned man; the church Fathers were good students. The enthusiasm of their youth was tempered by careful studies, and they became men fit to sit on thrones in the kingdom of our Lord. D'Aubigne affirms that the German Reformation was born in the universities. It was so in England; and it was nurtured by scholarly men. Ranke's "History of the Popes" states that Austria was at one time nearly Protestant, but the Jesuits obtained a hold in the universities and swung back the nation to papal influence. The most vital movements of the modern world have begun in Christian seminaries.

John Wesley — who was God's instrument to set strongminded and consecrated shoemakers and blacksmiths to preaching the Gospel to the poor — had also the discretion to remain ten years in his Oxford fellowship, that he might fire the young men with his own spirit. "Is it not," he asked, "a more extensive benefit to sweeten the fountain than to purify a particular stream?" The American Home Missionary Society began in the conversations of Andover students. May not the students of some Western college, obscure as Andover was once, inaugurate new enterprises for the Master? The American Board of Foreign Missions was begun by the students of a very small college, praying under a haystack. May not the students of a feeble college, who pray nightly under the shadow of the Colorado mountains, achieve something honorable?

Every Christian college ought to become a fountain of holy fire, illuminating the third part of a continent; and it will, if it is sufficiently endowed with the money and the prayers of God's people, and the Power from on High. George Fox said that every true Quaker ought to shake the country for ten miles around him. If Colorado College is true to its position and to its consecration, is it too much to hope that it will make itself felt, not only in Colorado, but in the region south and southwest of it, and that it will aid in preparing the way of our Lord?

Agesilaus the Great, being asked how far the bounds of Sparta extended, shook his spear, and answered, "As far as this will reach." The true heritage of the Church depends on how far its spear can penetrate. There must be an enterprising, aggressive policy. There are Christians not a few, who, in respect to religious work, never heard of Idaho and Montana, New Mexico and Arizona. And their knowledge of Nevada, Utah, and Wyoming is little derived from new church records. Dr. Wayland says of Judson: "He believed that a bold and aggressive policy was demanded of the conductors of missionary efforts, and that no other course will either arouse or keep alive the benevolent spirit of the churches."

The American Board has taken a bold, aggressive policy. This policy has money in it. Any other policy than this will be perpetually poor. The Presbyterian Church is at this day in the front of home missionary enterprise. They are doing apostolic work. They are not excelled by the Methodists, who push with great vigor in their far western missions. The Episcopal Church is also very active in its missionary labors in the New West. The Baptists and the Congregationalists appear to have little money and few men

at the front.[1] The men on the border are usually clear cut and of decided character, and there is sometimes a lack of comity in carrying on church work; but upon the whole the Christian people stand shoulder to shoulder in earnest work, and make common cause for the Master.[2]

[1] It is now nearly twenty years since Colorado was opened, and there has been no general missionary of the American Home Missionary Society located in the New West, save that a few months' labor has been given recently by two men. Appreciating most heartily the work of the Society in its wide field, and its beneficent results in Colorado, it is suitable also to urge the claims of the New West for more men, and especially for a missionary Superintendent. The population of Colorado is a hundred and forty thousand, and there is a population of more than half a million more in the neighboring territories, among whom a Superintendent would be likely to explore. There are only eleven Congregational churches in Colorado to-day, three of which are practically dead and a fourth of doubtful life. In an economical point of view, it would have prevented loss, if there had been a Superintendent in the field. Ten years ago there were four Congregational pastors; now that the population has increased by a hundred thousand, we have five; the Home Missionary Society aids three of those now upon the ground, the same number as ten years ago. The Society has averaged four men. There are two self-supporting churches. Every other leading denomination has been represented by local superintendents. The Presbyterians were not so strong as the Congregationalists ten years ago, but they now have more than three times the force in the State, and are pushing energetically in other parts of the New West. The kingdom is to the strongest. The kingdom is to a bold, aggressive policy, which is less likely to lack means than the more timid.

A comparison of the population of the districts of western Superintendents of the American Home Missionary Society with the population of the New West, will justify the appointment of a Superintendent for this region. And if the population of the United States be divided by the number of missionaries employed by our Home Missionary Society, it will be seen that the number of missionaries in the New West ought to be increased, if the distribution is *pro rata*. That the New West has been neglected by Congregationalists is not creditable to the missionary enterprise of the denomination. Although it be true that the need of work is apparent in Wiscon sin, we should not hide our eyes from the woes of Wyoming. In this age, when Asia is near us, we ought not to think of Arizona and the mines in Utah as far off. The wants of the New West are urgent as districts nearer, and they should not be neglected.

[2] I wish to bear testimony to the good work of Rev. Sheldon Jackson, the Presbyterian Superintendent of Missions. That he has sometimes erred in judgment in the formation of churches where Congregationalists have

The Christian people of Colorado entertain a strong conviction that trained bands must be sent into every part of the New West, in the early development of the regions beyond. Without extended missionary journeys, the highway will not be opened for the King of Glory to come in. But the country cannot be penetrated everywhere by preaching tours, unless men adapted to the work are trained upon the field. This is evident from the fact that there are so many regions that have not been explored by men from the East. The plan of the American Board is to establish a few churches, and then a training school as a centre of light and influence. This has been substantially the course on the home missionary field. No other plan will do the work; first a handful of churches, then the Christian College. This course is absolutely essential in the New West. Professor Stowe compares the Christian College to an engine, so essential is it to move the machinery of a Christian civilization. Paddle wheels are of no use without the engine. The Church

had a right of way, he will, no doubt, admit. That he has, however, proved to be one of the most energetic, self-denying, useful men in the Far West is clear to unprejudiced Congregationalists upon the ground. They would be very glad to have a Superintendent half so efficient. If he sometimes trenches upon ground sufficiently occupied by others, the most of his work is in building upon no other man's foundation, pushing into the open field where his work is truly apostolic. Mount Franklin, in the edge of the open Polar Sea is nearer New York than the distance Dr. Jackson travels in passing from the southeastern corner of his parish to Sitka in the northwest. When he mounts his horse at Denver, he is not so far from the equator as he is from the most neglected part of his district. It is needless to say that this man, inured to hardship and more enterprising than any commercial traveller, looks carefully after every part of the work committed to him, and that there will be less need of appointing any Congregational Superintendent after a few years. As it is now, however, the field is still ample, and its needs are pressing. If a Congregational Superintendent is set to the work, he will be warmly welcomed by the Presbyterian brethren, and by none more warmly than by Sheldon Jackson.

will stand still without the engine.[1] And the engine to do the work of the New West will do no good if set up on the banks of the Connecticut.

There are great numbers of villages in the New West where there is a liquor saloon for every one or two hundred inhabitants, and one or more dance-houses to every five hundred, and preaching of the Gospel at very rare intervals. Apply this rule to any eastern village, and the result will be easily forecast. The barbarians who destroyed Rome were multiplying and growing strong in the North of Europe, during the same centuries in which the Romans were rolling up wealth on the shores of the Tiber. We can, if we will, rear ignorant and powerful States in our wild Western country; and some day they will destroy the nation.

This business of planting Christian churches and the Christian College must be done at once; they cannot wait one for the other, "any more than one leg can be waiting for the other, when a man is on a rapid march." [2]

[1] *College Society Address.*

[2] Professor Stowe, *College Society Address.*

IV.

THE American College and Education Society, which has adopted Colorado College as one of its beneficiaries, needs the gifts of Christian men and women for its upbuilding. This Society has a noble history, and merits the confidence of the Christian public. It has been already honored by the churches in being made the channel through which they have given more than a million and three fourths to aid young men, and nearly a million and one fourth for colleges. The amount invested is small, the result large, — aid rendered seventeen Christian colleges and seminaries, and between six and seven thousand young men assisted in their preparation for the ministry.

"Each institution which applies for aid is subjected to rigid examination as to its origin and location, the principles upon which it was founded, its means of self-support, its relations to similar institutions, and its prospective usefulness." [1] The refusal of the Society, based on good reasons, to indorse a Western college, hinders the Christian public from being imposed upon. It aids no college except under conditions which careful business men, acting with extreme caution, consider to be wise. The College must be begun without the aid of the Society; it must territorially occupy a sufficient field, without near neighbors. The College is pledged to maintain forever a Christian character and influence in consideration of the aid rendered. Aid is continued long enough

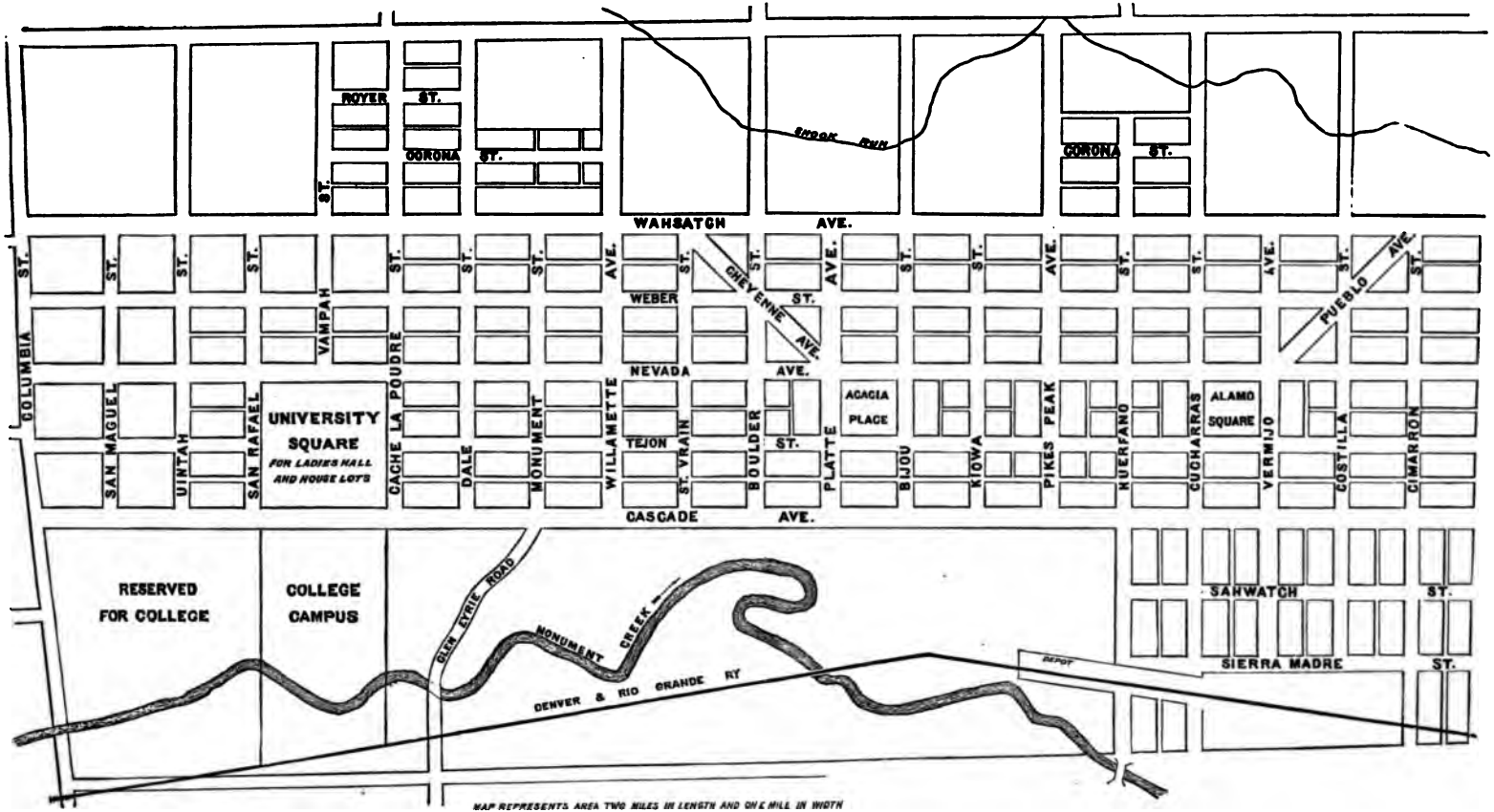
[1] *Fifth Report, College Society.*

to put the College into such a condition as will insure an honorable future, if the management of its affairs continues to commend it to the Christian public. The colleges under the care of the Society, had, in 1872, increased their net resources from three hundred thousand to three millions of dollars. The plans of the Society "admit of neither waste nor failure. It takes up no doubtful institution. It leaves none half able to take care of itself. Its coöperation is pledge of character and success." [1] No worthy institution is prematurely abandoned, any more than wise men would leave an arch without a key-stone, or a temple without a roof.[2]

We submit that this work is not second in importance to any in the country, and that it ought to receive the hearty and systematic support of all our churches and private Christians. And we are confident that, so far as the facts are known, Christian men will delight to use this Society in doing good. Many have not given much thought to it, and, therefore, little money to it. If they once weigh the work, they will be glad to give liberally through this channel. The establishment of any one college, however important, is not any considerable part of its work. It is making a chain of them in the West. Without the sound of hammer to attract the attention of the world, it is silently building temples of Christian learning, whose glory will appear in after ages. This Society can, says Dr. Hopkins,[3] "appeal only to thoughtful men of large views, and willing to wait. It is the glory and hope of the country that there are in it so many such men who can be thus appealed to. In my judgment, the coun-

[1] *Thirtieth Report, College Society.*
[2] *Sixteenth Report, College Society.*
[3] *College Society Address.*

PLAN OF COLORADO SPRINGS SHOWING LOCATION OF COLLEGE GROUNDS.



try has no greater benefactors than those who have thus aided in erecting these fortresses of Christianity and civilization, so that the two may march on together and take secure possession of the land. I know of no better use of money than to secure instruction for all time in some great branch of study that shall enter in as a part of the best system that can be devised for training men. Nothing on earth is so high as man, and the grandest work we can do, and the best for the country, is to lift him up to a higher manhood."

Colorado College has had the fortune not uncommonly incident to the beginning of important enterprises. The school was opened in 1874, under a very enthusiastic, hard-working financial agent, and first one excellent teacher, then another. It was then suspended; and it lived only in the prayers and hopes of a handful of Christian people. This was the first endowment, the prayers of God's people. By the timely gifts of a few men in Massachusetts, who were also praying for the coming of the divine kingdom, new life was put into the work.

The Colorado Springs' Company has made a royal gift of more than fifty acres of their best land to the College, and they reserve forty acres more to be given when a certain endowment is secured. The land is in part for the campus, but enough may be sold for the endowment to net from twenty to twenty-five thousand dollars. What has been already done by the Colorado Springs' people, in the land and in a building subscription, falls little short of fifty thousand dollars. The townspeople — with one generous friend in Chicago — are erecting a stone structure, which when completed will be one of the most comely and convenient college buildings in the country. It will be of a pink volcanic

limestone, with white trimmings. The central portion was begun upon the Fourth of July, 1877, and it will be completed before the Fall Term of 1878. The remainder of the building will be erected as soon as the wants of the pupils require it. The most careful and most enterprising business men in the State are active members of the board of trustees. The grade of studies is equal to that in the best eastern colleges. The professors engaged in teaching, or preparing to give instruction in some specialty, are eminent for scholarship, as well as men of earnest Christian life. Young men and women from all the region are entering the classes, and the needs are pressing for additional facilities for giving instruction.

There are twenty-five thousand children of school age in Colorado, and they need a Christian college. In that part of the State south of the Divide — an upland ridge that makes out eastward from the mountains a little south of Denver, — a population, probably numbering seventy thousand, has no public school of high school grade, according to the Eastern standard. They need the advantages offered by the Preparatory Department of Colorado College. The public schools are, however, rapidly improving, and several schools that now rise little above grammar grade, will soon be in condition to fit pupils for college. The Episcopalians have a boarding-school of high school grade for boys at Golden, and for girls at Denver. The State University has recently opened with a Normal Department, at Boulder, a hundred miles north of Colorado College. The Christian people of the State will coöperate with this work in in every way possible. They are, however, very clear in the conviction and expression that there must be a college under distinctively Christian influence. There is a strong feeling in favor of uniting upon one college.

The policy of the American College and Education Society is recognized as broad and liberal, and its colleges as unsectarian as any in the country. Colorado College, in its management, commends itself to leading Christian men of different denominations in the State, and it will receive their hearty support. Its aim is to meet the wants of all Christian families, and to merit the patronage of the more than six score Christian churches, for the higher education of their children.

V.

It cannot be safely affirmed that it is too early to plant a college in the New West, since we are never weary of boasting that Harvard College was begun when there were only from twenty to thirty houses in Boston. We glory in the men who said that they could "not subsist without a college," when they had not more than twenty-five beginnings of towns in Massachusetts. We cannot "subsist without a college" in Colorado. Thirty-nine years after Harvard was founded, the population of all New England was only thirty-nine per cent. of the present population of Colorado; and the population of all the colonies was only twenty-six per cent. of the population of the New West. If our fathers could "not subsist without a college," Colorado has nearly three times the need Massachusetts had of Harvard forty years after it was founded; and the New West to-day has four times as much need of a Christian college as all the colonies had when Harvard was two score years old. The only way for Colorado and the New West to found a Christian college is to do as the men of Massachusetts did for Harvard. They went to England to beg money, and the Englishmen gave it. To-day the New West is a beggar at the doors of those who are now reaping the benefit of English benefactions two hundred years ago. Let gratitude for the past take substantial shape at this hour in planting Colorado College.

Harvard College was established only eighteen years

after the landing at Plymouth, and six years after the founding of Boston. Colorado has been settled more than eighteen years. Massachusetts had a college before it had a grammar school. It was eleven years after the college began that provision was made for grammar schools to fit pupils for the university.

Yale College was founded when the population of Connecticut was only twenty-one per cent. of the present population of Colorado, and the population of Massachusetts was only one half that of Colorado. But those wise men said they must have another college, and they went to England begging; and the men who had grown up under the shadows of Oxford and Cambridge gave them money. Colorado needs a college five times as much as Connecticut did Yale at the time it was begun. For nineteen years Yale College had no building of its own. Colorado College has already shown energy enough to erect a wooden building and outgrow it, and the people on the ground are, at this moment, expending more than ten thousand dollars on the main block of a beautiful building for the infant college.

Yale College was begun by the gathering of a handful of books by a few pastors, who desired to perpetuate an educated ministry. Dartmouth was a charity school established in the woods. Amherst not long since had a senior class of two. Those men are wise — the founders of a noble Christian influence to be perpetuated as long as the earth wheels around the sun — who give the money needful to establish the feeble beginnings of those Christian colleges fostered by the American College and Education Society.

The fathers of New England thought it best to found colleges when the population was sparse, and when the people were poor; and they did it with little

idea of the future growth of the nation. The Massachusetts Bay men decided that the population was never likely to be very dense west of Newton. The founders of Lynn exploring ten or fifteen miles, doubted whether the country was good for anything further west than that. I suspect that they loved the sea, and deemed life of no value out of the sight and the sound of it. But they wanted a college; and Old England said they ought to have one, and paid cash down on the words. We go to men, to-day, who believe that our country is likely to be settled west of Newton; and they believe in the manifest destiny of the nation; and they know that the New West will have a large population in the near future; and they know that the planting of a Christian college is the only possible power by which to fortify a Christian stronghold in that region, — and they will give most generously the small amount that is needed in these first years of Colorado College.

The extent to which our early colleges depended on the aid of the mother country is not commonly known by those who refuse to give to a college two thousand miles west of them, although they are themselves indebted to men three thousand miles east of them for the higher education which now illuminates the pathway of their children. It would be possible to fill pages with the record. The name of Thomas Hollis is not less honorable than that of the scholars who derived advantage from his princely gifts. The worshippers in the chapel built by Madam Holden, were beholden to her as truly as to the preacher. Hugh Peters did valiant service for Harvard College as he did for Cromwell. William Pennoyer is not in itself a name to attract notice; but he has been aiding poor students at Harvard for more than two hundred years, as if he

were living in Cambridge, century after century, and dealing out money to help worthy young men through college. When Lady Moulson gave a hundred pounds to this college over sea, she purchased for herself the gratitude of students during two hundred thirty years past, and thousands of years to come. Henry Henley, of Dorsetshire, might have given twenty-seven pounds for a gravestone, and it would have crumbled; but his name is now read and honored, after two hundred years, by most scholarly men in America, and it will be transmitted till the world grows old, and Harvard Square makes room for Mount Auburn.

The first printing press of America, north of Mexico, was the gift of certain gentlemen in Amsterdam to Harvard College; and Joseph Glover, of England, gave the type.

Very few persons know that Elihu Yale was Governor of the East India Company, but there is no part of the civilized world that fails to honor him for his gifts to the college in New Haven. Among the most precious gifts, to this college in the wilderness, were books from Sir Isaac Newton, Sir Richard Steele, Rev. Matthew Henry, Dr. Isaac Watts, Bishop Berkley, John Erskine, and other eminent men.

The College of New Jersey obtained very large sums in England, beyond all expectation of the parties interested. The treasurer's books are lost, but President Davies collected in one visit twelve hundred pounds.

Dr. Wheelock, of Dartmouth, obtained funds from the Prince of Orange, and officials in high station in the Netherlands. The Earl of Dartmouth, and other Englishmen, took the deepest interest in his work, and gave largely.

Our colleges have been from the beginning a set of learned beggars. There is a Brotherhood of Mendi-

cants at this time in America, hailing from the West. pleading at the doors of the rich and the large-hearted in the East. My friend Dr. Morrison, of Drury, says, "Do not call us Presidents, but Beggars, — College Beggars."

The Lord of Hosts is not weary of hearing the piteous cry of beggars on the earth. We are all suppliants. God give us what we need, and let us turn no deaf ear to any who come to us as we go to Him. Christ is not impatient of perpetual prayers. Dr. Kirk loved to be called upon by Christ in the person of his poor. As a matter of honor, let us at the least be patient if a college beggar rings the door-bell, and asks us to do for some Western college what our ancestors asked Old England to do for them.

There is a perpetual law of increase, which puts great dignity upon small gifts to a worthy institution of learning. A handful of poor students gathered in a barn at Cambridge, and the University has flourished century after century; lines of kings have reigned a little while and given place to others, but the line of scholars, earnestly searching for truth and nobly contending for it, has not failed, nor will until the brine of British seas ceases to be salt. When a university is once rooted, if it has in its own character the right to live, it is little more likely to be torn up than the Church of the living God.

"Every founded institution, especially every one which is founded on a principle and not on a tradition, which holds an idea within it, and does not simply shelter an interest, shows a tendency to grow; to become developed from a less to a larger, and to grow compact and copious with years. If it be reared to consult mere commercial or political advantage, this

may not be. If it be founded to gratify pride, to put the crown upon personal ambition, or even to subserve the mere convenience of society, this will not be. But if it be founded on a permanent demand of human nature itself, and be intrinsically adapted to that, this tendency is as certain as that of the date-fruit to grow into a palm, and will be as permanent as the fitness of the institution to accomplish its ends. And in no case is this exemplified more fully than in that of the College."[1]

Princeton College would not, however, have received the munificent gifts which have made her so rich in recent years, if she had not had a definite beginning in a log-hut a hundred and forty years ago.[2] For more than a hundred years the College was poor, a charity fund of twelve thousand dollars being its only endowment. If the Christian people of the East will put in the foundations of a Christian College in the New West, it will be in position to receive benefit from the law of increase, and the little wooden building where the students now meet will become historic.

The Congregational churches in Colorado are poor; but they give for Christian purposes on a scale of generosity quite unknown by the average church member in the east. There are not more than one or two men of property enrolled in the membership, and they are heroic in bearing heavy burdens and aiding every good cause. There are no Christian churches of any denomination in the New West which do not have a severe struggle in carrying on their work. "Ships are first

[1] R. S. Storrs, LL. D., *College Society Address.*

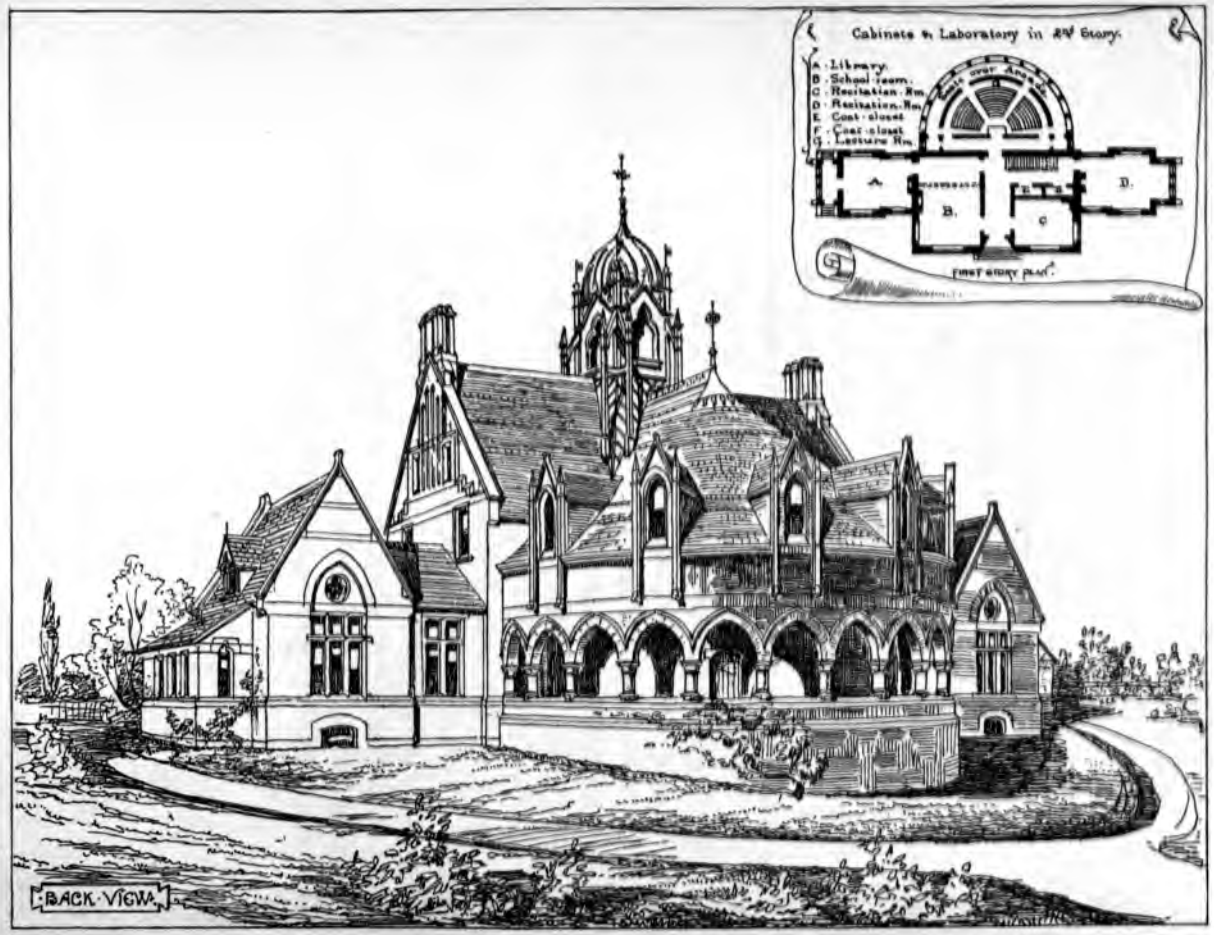
[2] The learned historian of the College of New Jersey may deny Princeton's connection with the logs, — and most likely he is right, — but that hut twenty feet square has a place in the popular imagination; and it will be as hard for him to remove it from the history of this revered college, as it is to displace William Tell from the minds of men.

built, and then sent on voyages," says Mr. Beecher, "but Western States are as if men were rafted to sea with materials, and were obliged to build the ship under them while they sailed; yea, and to grapple in desperate conflict with piratical errors and red rovers of ignorance, while yet they are laying down the decks and setting up the rigging."[1] Nearly all the ready money in a new State is used in developing the country, in making the physical basis for society. This is necessarily so. But as the years go by, many of the investments will return, and churches and seminaries of learning will be less dependent upon the older civilization.

The amount of money needed to put a Christian college upon a good foundation, and to place it in position to take advantage of the law of increase, is not relatively large. Williams College has made itself felt with great power in the moral world, and her fifteen hundred graduates in sixty years have borne an honorable part in national history. Yet her capital was not during any part of that time more than fifty thousand dollars.[2] With one or two hundred thousand dollars cash capital a college can do good work; and, as the years go by, it will grow under the law of increase. It is the privilege of donors to the American College and Education Society to render such aid that, with the gifts of local friends, the college will certainly go forward with increasing power in future ages. The pledge of the trustees binding their successors, in consideration of these early gifts of Christian men, to maintain a Christian institution, is a pledge of far reaching influence, since, after the first generations, the college will from time to time by the law of increase receive the appointments of a university.

[1] *College Society Address.*

[2] Dr. Hopkins, *College Society Address*, 1852.



COLLEGE BUILDING

The silver and the gold belong to Him who rules the world, and it is not difficult for Him to honor instrumentalities that honor Him. Consecrated gold from the Colorado Mountains will enlarge and beautify her Christian College. Oxford and Cambridge have been built up by private gifts. The capitalists who coin money in the New West will gladly aid in upbuilding institutions of learning. In the first four years of the present decade, thirty-three million dollars were given by private donors to the higher education in the United States. Men who are enriched by scientific research, love to bestow money on deserving colleges. Colorado College, which now rejoices greatly over a few pounds of butter or one or two sheep, as Harvard was formerly made glad by pecks of corn, will, we believe, some day become rich as Harvard with money by the million.

The endowment papers of Colorado College have been most carefully drawn by that princely founder of a Christian college, HENRY F. DURANT. They are guarded at every point, to make sure that the money is used as the donors desire. An agreement is entered into between the College and the American College and Education Society and the donors, by which the money is given to the Society in trust for the College, to be used to promote Christian education in Colorado. The Society reserves the right to guard the investments of the money given to the College in trust by the Society. The teachers are to be Christian men. Biblical instruction is to be furnished. The scope of the College contemplates the highest and broadest culture. It also makes provision for the gradual growth of a training school for home missionaries. Two thirds of the trustees must be Christian men. One of the officers of the American College and Education Society must be a

perpetual trustee of the College. If the College property is turned over to any differently chartered institution, or loses its franchise, or is not faithful to this trust, the money reverts to the American College and Education Society. Although the work of the College Department of the American College and Education Society may not be needed in a distant future, there will still be necessity for aiding young men in preparing for the ministry; so that this corporation is likely to exist as long as the College. Money given to the American College and Education Society for Colorado College will be as sure to accomplish the end sought by the donors as any foresight can make it. Divine Providence is just as likely to take care of the trust, if the legal instruments are well drawn, as if they were prepared carelessly or not prepared at all.

If any investments are solid and lasting they are found in gifts to this Society. "It is putting money where the safeguards of law will surround it forever."[1] "The boards that control such institutions are ordinarily selected for their capacity, intelligence, honesty, practical wisdom, and interest in the cause of learning. . . . . The individuals in question are put under the guardianship of law and of a watchful community, and under all the sanctions that come from the sacredness of the trust committed to them, a trust that touches upon the highest welfare of Church and State, and bears not only on the interests of the living age but of generations to come."[2] Yale College has never lost a "dollar committed by any donor for permanent investment." So, too, not the smallest donations made to Harvard College in its infancy have been lost sight of; they "are at the present moment as secure and remunerative as

[1] H. Q. Butterfield, D. D., *Coll. Soc. Rep.*
[2] *Twenty-first Report College Society.*

those of yesterday." [1] God does not cease to preserve property when it is funded for education. Can we not trust Him out of our sight?

Nor can it be said that college foundations are liable to much perversion. In view of the changes which centuries have made in the great universities of England, the Parliamentary Commission express their confidence in the wisdom of these permanent foundations by recommending their large increase. The schools are, by the law, kept true to the spirit, if not always the letter, of the founders. The experience of ages has shown that the ideas of the founders have been, to a remarkable degree, perpetuated; nor does any temporary change indicate that the trust will not be fulfilled as the years go by. "The spirit of the founders of an institution is a permanent spirit. . . . The promise is not more sure to parents in the training of their children, than is the providence of God in regard to the pious founders of institutions of learning." [2] The character of a Christian college, as it is formed age after age, becomes the best security for the right use of donations made to it.

"If it include Christianity at the outset, and be framed to express that, then will that probably reign in and inspire it, with a power more apparent at some times than at others, but real all the time, even unto the end. It is not so much the provisions of charters, enforced by courts, that will secure this. The *self-evolving life of the college* itself, in the long run, insures the result. And, as thus vitally and permanently associated with such centres of power, Christianity will have a hold on our country that cannot be paralleled, and that *never* can be shaken. You might as well shake the

[1] *Twenty-fourth Coll. Soc. Report.*
[2] *Fourteenth Report College Society.*

mountain from its base, which is bolted by columns and shafts of granite to the centre of the earth."[1]

"All things considered," says President Eliot, "there is no form of endowment for the benefit of mankind more permanent, more secure from abuse, or surer to do good, than the endowment of public teaching in a well organized institution of learning."

Sir Henry Maine, in an address before the University of Calcutta, gives it as his "fixed opinion that there is no surer, no easier, no cheaper road to immortality — such as can be obtained in this world — than that which lies through liberality expending itself in the formation of educational endowments."

There is no way in which a friend of Christ and a lover of the human race can so certainly perpetuate his influence in some definite form, easily traced and recognized, as by the founding of a Christian college in a region and under circumstances where it will become a great power for good. When men's lives are perpetuated in a definite charity, so that they can be hailed by name by those who are benefited by it in distant ages, their lives at once seem to us the nobler while they are with us, and their names are taken at once out of the obscurity of the common check list or tax list and placed upon enduring tablets, which generations to come will rise up and honor. "It is only a few men of rare discernment . . . . who can look beyond immediate and temporary issues to remote and permanent results. It is, therefore, simple even-handed justice to bestow rare honor on men of such rare wisdom and virtue; to perpetuate their memories by making them commensurate with the duration of the institutions which they have founded; to mete out to them a height of renown, a breadth of esteem,

[1] Dr. R. S. Storrs, *College Society Address.*

and a depth of veneration corresponding with the breadth and length and height and depth of their foundations, and the comprehensiveness of views and elevation of sentiments by which they were distinguished; it is right and proper that those who have studied and labored and prayed and denied themselves, and sacrificed themselves to educate and enrich the minds and hearts of many generations, should be enshrined in the grateful and affectionate remembrance of men from age to age." [1]

There are single families that could equip a Christian college in the West, and set it forward upon a career of usefulness, so long as grass will spring on the prairies or snow melt on the sides of the mountains. "Never lay up money," said the missionary Judson, "for yourselves or your families. Trust in God from day to day, and verily you shall be fed." It is impossible to make provision for families, which will hold for any great length of time in America. Even in England, where the descent of property is made a study and hedged about by law, the experience of centuries shows that the term of a wealthy house is short. It is better that the sons of the rich should be self reliant; if they are not, they are not competent to care for property, and soon lose it. There is no such spur as necessity. Are there not many households scattered throughout the country, which could easily found a Christian college, and then have abundance left for the next generation of their own kin, so much at least as would serve as a capital to be increased if well managed. If ill managed in the second generation it is well if there be not too much to waste.

[1] Professor Tyler, *Discourse Commemorative of the Hon. Samuel Williston.*

That country minister was a little rash when he plead for the pagans. "When the bosom of charity shall beat a little stronger, if there should be necessity, men will sell houses or farms to save the heathen from hell; and the child will sit down and weep, who may not say, that his father and mother were the friends of missions. And what parent would entail such a curse upon his children, and prevent them from lifting up their heads in the millennium. I would rather leave mine toiling in the ditch, there to enjoy the luxury of reflecting, that a father's charity made them poor. Poor! They are poor who cannot feel for the miseries of a perishing world; to whom God has given abundance, but who grudge to use it for His honor. Teach your children charity, and they can never be poor."[1] Still, when we handle the Word of God, and pray over it, we can but rise from our knees and devise charities; and, if it is possible to provide spiritual blessing for half a continent through all ages of time, we welcome the privilege. "I cannot tell you what I have enjoyed. It is like being born into the kingdom again." So said one who had given fifty thousand dollars cash to found a Christian college in a needy Western field. That was an hour for joy unspeakable, when a family gathered to pray over the gift of twenty-five thousand dollars, invested in a Christian college as a perpetual bounty to coming ages.[2]

It is natural for parents to feel that their property belongs of right to their children. They have, perhaps, struggled for years to earn means for their maintenance. Or they have inherited property, which they feel it to be a duty to transmit. Providence has put it in their power to place their children above care,

[1] Daniel A. Clark, D. D.

[2] *First Report, American College and Education Society.*

and give them capital for doing business. Their habits of caution have been formed by years of anxiety and careful saving. They have, moreover, had little definite knowledge of the good to be accomplished by given charities, and the certainty of bringing about the desired result. On the other hand, it seems clear that their children will not misuse the property. It is also true that the mere habit of holding whatever they get is firmly fixed. It is not then strange that a large sum is often bequeathed to relatives, who do not really need it, which would, if otherwise bestowed, prove a fountain of good to the poor of the world during endless generations.

We are permitted to bear an honorable part in the world's salvation. It is possible for any one to multiply his personal influence, as if he were to become the spiritual and intellectual parent of thousands of students in future years. Permanent charities, carefully guarded, perpetuate the character and good deeds of the donors, as long as ships will sail the sea. Do we not read of a devout man in an Arabian desert, who gave a cup of cold water to every man who passed his door? It was to him a precious moment. He delighted in doing all the good he could every day. But it was suggested to him, that, if he would dig a well, his beneficence might extend to caravans, which would pass that way hundreds of years after his death. Travelers ready to perish now bless his memory, as they quench their thirst at the well-side. Will not those families, whose wealth is consecrated to Christ, and whose life it is to do good deeds, set apart a portion of their property to open a fountain of spiritual life in the New West, where it will satisfy the thirsty until the mountains crumble?

Sir Matthew Holworthy's bequest of more than

twelve hundred pounds to Harvard College, two centuries since, is making glad the students of to-day, much as they rejoice in the light of distant stars, whose beams have been making their way to the earth through ages. It is possible for us to light up the dark lives of children in New Mexico in the next generation, by gifts to Colorado College to-day. The Gospel light will go forth from our charities, so long as God's mercy to the earth endures.

Every Christian institution, whose fame and influence now fills the world, had a definite beginning in the life of him who first put money into it. The founders of Oxford and Cambridge, of Harvard, Yale, Dartmouth, Princeton, were men who could have thrown their silver into the sea, or they could have spent it in building more barn room for their goods. It would have been easy for them to have missed immortality. It is not difficult to neglect noble deeds. But those men are to be envied, who, having it in their power to gather wealth, have also the sagacity to seize rare opportunities for usefulness. The Venetian merchants of the thirteenth century stamped the image of Christ upon their coin. There are men in these days who do business by steam and by lightning, whose team horses I love to see upon the streets. I listen for the sound of their sweet bells, which make music unto the Lord. "The earth is the Lord's, and the fulness thereof," is written in their counting rooms. "See, my lord," said a general of the Society of Jesuits, "from this room — from this room I govern not only Paris, but China; not only China, but the whole world, without any one knowing how it is managed." So, these Christian men rule no small part of the world from their counting rooms. Among their employees are men who organize Christian colleges.

A man is manufacturing shoes, and he buys leather and hires men to do this and to do that. As one incident of his beneficent life, he hires a man to go West and found a college for him; he pays skilled teachers to educate needy young men in the border country. He is shaping States as well as shoes; and his work will go forward so long as rivers run to the sea. Here is a man buying and selling goods. He hires clerks to draw golden syrup, or to measure tape, and he also hires men to teach Greek and the English Bible in the New West. Does a man handle grain, and feed the horses of half a State? Those horses pour money into uncounted channels for doing good to men. A Christian man studies the divine Word, and renews his consecration to God; then goes to his counting room, and gives a hundred directions as to bags of meal, or the buying and selling of cotton stuff, or he orders a new lot of shoe pegs; and he also directs in the establishment of some Christian college, whose fame will perpetuate his influence and will never allow his name to die. A young man in thrifty business will give within a lifetime enough to found a professorship; or, if he is early called into a higher sphere of life, his name will be honorable as that of John Harvard, who dying at thirty, erected for himself a monument which will last so long as sun and moon endure, and whose influence as a benefactor of his race will extend through immeasurable ages.

Those were memorable words which still ring in my ears, — "The Lord either means to make me poor, or He will give me more money. But I propose to keep on giving in these hard times when givers are few." He witnessed with joy his diminishing store of earthly goods, and was glad to open the eyes of the poor and to cheer the hearts of those who had long moaned in

bondage. "I must give while I can, if the Lord is taking away my property," said one who trebled his donation to Christian work, when he learned of a heavy loss in his business. A level-headed man declares that he will give more than he can, as he wants to do business leaning hard on God and leading a life of faith; and he justifies what some would call a lack of business foresight in giving largely, by affirming that he believes the Word of God, in which it is written and sealed that the Lord will prosper those who devote themselves to Him.

A noble record comes to us from the English Universities, in which scholarships are called to this day by the names of the working-men of London. Salters, Skinners, Leather Sellers, Haberdashers, Clothmakers, Merchant Tailors, Carpenters, Cordwainers, Cutlers, Goldsmiths, Grocers, and Fishmongers, — all aided in building up those schools of learning which are the glory of the world.

"Never count any sacrifice too great for Christ," said Mary Lyon. SARAH HOSMER, of the Eliot Church in Lowell, supported a student in the Nestorian Seminary who became a preacher of Christ. Five times she paid fifty dollars, earning the money in a factory; and sent five native pastors upon their errands of mercy. Living in an attic when she was more than sixty years old, she took in sewing; and did not try to lay up cash, or live easily, as she might have done. She said that she wanted to furnish another minister of Christ in Nestoria; and she did it. Living only for Christ, she plied her needle for Him. The pride of dress or pride of purse in that whole city will have no more honorable record in the last day than her's, although she was obscure, and was never richly clad. "There is many a martyr spirit," said Judson, "at the kitchen fire, over

the wash-tub, and in the plow field; many obscure men and women make personal sacrifices, beside which ours will appear in the great day very small indeed."

Whenever Colorado College becomes an honor to the Christian charity of the country, — and we believe that the decrees of God have given it a noble future, — there will be found engraven upon its walls the names of a multitude of givers, the rich and the poor, who have added unspeakable dignity to their lives by founding this Christian enterprise, and thereby hastening the reign of Christ. Is it not worth the while to toil patiently, to give largely, and to sacrifice for this work, during the first generation of the life of this College, to prepare it for its ages of service? "If a rare opportunity comes," says a sacred book of the far East, "let a man do that which is rarely done."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